Πανυργία

A BRIEF REVIEW of Mr. DAVIS's VINDICATION: Giving no Satisfaction.

BEING

For the greateſt part of it, no direct Anſwer to what is charged upon him; but meer EVASIONS, to deceive his READER.

Things that tends to practiſe, are chiefly inſiſted upon: Other things but lightly touched.

To which is added,

Remarks upon ſome Paſſages of Mr. *Criſp* in his Book, Entituled, *Chriſt alone Exalted.*

The Reaſon of the Authors Engaging in this Controverſy, is given in the Preface to the Reader.

By *Giles Firmin*, one of the United Brethren.

Mark them which cauſe Diviſions and Offences, contrary to the Doctrine which ye have Learned, and avoid them. Rom. 16. 17.
The God of Peace, ſhall bruiſe Satan under your Feet ſhortly. Ibid. v. 20.

LONDON,
Printed for *John Lawrence*, at the *Angel* in the *Poultrey*. 1693.

UMI

To the Reader.

THE Book Entituled, the Horrible Plague begun at Rowel, &c. was sent to me, by an unknown Hand: When I read it, I found my Name mentioned, p. 14. my Brethren might have named others, far better than my self; but they were pleased to mention my Name alone. I had no thoughts to meddle with the Controversy; but reading Mr. Davis Vindication of himself, and observing he found fault with that, for which they named me: I resolved to defend that Doctrine, which I had delivered; and for which they quoted me.

As for these Antinomian Tenets, vented by Dr. Crisp, and Mr. Davis, I have Reason to be acquainted with them: First living in an Antinomian Family, about 66 years since, when I was a School-Boy. During the three years of my living there, [giving them their Opinions,] it was as well ordered a Family, as any in the Town, strictly observing the Lords Day. One Notion I observed there, which I never heard before, nor since: It was the Interpretation of the Revel. 12. 1. It was a Manuscript fastned to a board.

I saw a Woman Clothed with the Sun. [That is, the Church Clothed with the Righteousness of Christ, to her Justification] and the Moon, [that is, Sanctification] under her Feet.

After I went from thence to Cambridge, and from thence to New-England; upon my return hither, I visited the Family: As to their Morals, they held very sober: But as to their Opinions, more corrupt.

The Lords Day, which they did so strictly observe before, and did not now openly profane it, yet the Morality now is denyed; and one of the Company, who did answer his Name, (Mud was his Name, and a very Muddy Fellow he was) brought them to these Opinions;

1. If there were any such thing, as Sin in the World, God was the Author of it; [as for Sin, being Res, or Ens, they did not understand that.]

2. As dyeth the Beast, so dyeth Man, denying a Future State. I alledged that in 1 Cor. 15. 19. If in this Life only we have hope in Christ, we are of all Men, the most Miserable: They told me, that was a Text something hard to answer; but they thought it might be answered: But there I left them, and never saw them more: When we can make nothing of lesser Errors, God may give us up to them, which are gross.

When I returned to New-England; before our Ship came into Harbour, a Shallop coming of Shore to us, the Men told us, the Churches were on fire. I was amazed to hear it; for I left them all in Unity and Peace. When I came on Shoar, I was told, the Heat, the Animosities were so high, that they were ready to lay Hands on their Swords, to draw one against another. Mr. Wheelwright a Minister, acted his part there, as Mr. Davis doth here. All the Discourse was about Justification, and the Assurance of it, by the immediate Testimony of the Spirit, or an absolute promise applyed by the Spirit. To speak of Conditional promises, Sanctification, or Marks, was a Mark of one under the Covenant of works; a person to be despised. A Zealot, whose Name I see in the Book put forth by Mr. Weld; I asked him, I pray thee tell me, what is Justification, thou art so hot only upon it? He answered me, truly 'tis so great a thing, that I do not know what it is. As for any inherent work wrought by the Spirit, in the Hearts of sound believers, this was slighted. It fell out so, when I came on shoar, that the Governor with whom I lived before, was not at home: Our Pastor, was gone with the Souldiers, to the Pequit War. I could not tell whether to go; but Mrs. Hutchisons Son being my Mess-mate in the Ship, he carryed me to his Mothers House, where I eat my first Meal: Discoursing of several things at Table [though I had not seen Mr. Cotton our Teacher; being chosen to Office, while I was in England,] I told them, I heard such things charged upon Mr. Cotton; which I did believe, he would never own; [he told me himself how he was abused by them, when I grew acquainted with him] Mrs. Hutchison, asked me, what it was? I told her, that he should say, there was no difference between the Graces wrought in a Child of God, and what was wrought in an Hypocrite: Several at the

Table

To the Reader.

Table said, they never heard Mr. Cotton *deliver any such thing; yes said Mrs.* Hutchison, *he hath delivered something like it:* Will, said she, any Body say there is? *Then she and I fell to our work; she was soon put to silence; this was the first and the last Discourse, that ever I had with her. Mr.* Dyer, *the Husband of her that brought forth that horrid Monster; he would have* Christ to be the new Creature, *and would prove it from the Greek Text,* 2 Cor. 5. 17. εἴ τις ἐν χριστῷ, καινὴ κτίσις *joyning* καινὴ κτίσις, *with* χριστῷ, *by* Apposition, *and so would read it thus:* If any Man be in Christ, the New Creature; *had he been at School, his false* Grammar, *might have cost him a lash: Our Pastor Mr.* Wilson, *a precious Saint, he was despised by them; though a Man of a singular Spirit. Our Governour, Old Mr.* John Winthrop, *a Man for Grace, high Apprehensions of God, Self-denial, spending all his Estate for the Common good, was one of a thousand, he was slightly esteemed by them. One of this* Antinomian *Gang, because he was a Member of the Church; in the Debates they had in the Church, calls him* Brother Governour, *when he spake to him. I think, Christianity doth not teach Men to deny Civil Respect, and Honour to Magistrates: But thus did our troubles continue, till the* Synod *having Condemned their Errors, Mrs.* Hutchison *Excommunicated, Mr.* Vaughan [*who when Governor, was the great Favourer and Maintainer of these Errors, and did animate that Faction*] *by the* Free-Men *cast out from being so much as an* Assistant; *so he and Mr.* Wheelwright *left us: The Heads of that party removed from us, then our Troubles began to cease,* Sanctification *came to be in some Request again; and there were* Notes *and* Marks *given of a good Estate: I took notice, when the word was* first *used, and what the* Mark *was. The Insolent, Proud Carriages of that Party in* New-England, *makes me to have no good Opinion of them in* England. *What woful work, the Turbulent Spirit of Mr.* Davis, *with* His *Gospel* [*not Christs*] *hath made, we hear from several parts. The Pastor of a Church near us, being dead, word was sent, there were two Ministers, whose Churches Mr.* Davis *had broken, they might have which they would; with divers others besides. Many things I read in Mr.* Davis, *with Abhorrency, and would have spoken to them; but that I saw my Sheets increased beyond my Intention: I chose rather to speak to them, which were more practical. If in the close of my Days, I may do any Service to the Church of Christ,* [*while others, who have better Parts and Grace, will do more:*] *I shall have cause to walk humbly and thankfully, before the Lord for it.*

The unworthyest of
Christs Ministers.
Giles Firmin.

Redgwell
April 24. 93.

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CHAP. I.

Of Legal Preparatory Works.

THAT the Gospel doth Command Sinners to believe, and invites Sinners as Sinners to come to Christ, not as Saints, nor as little and reformed Sinners, is evident from the whole Current of Gospel-invitation, saith Mr. *Davis*, p. 16. 49. This is not denyed, and we bless our Jesus for it, that he calleth Sinners, and the worst of Sinners.

But whether these Sinners be so forward to accept this Invitation of Christ, without some previous Act of the Spirit to make them *willing*, is the question? Of which presently.

For the first, a few words, because I have found the usefulness of it. I grant it is the Duty of every person, when the Gospel is Preached, and Christ is offered to him, *immediately* to receive him, be he *prepared* or not *prepared*. This Command of believing in Christ, 1 *John* 3. 23. is not a conditional Command, the Duty of *Believing*, depending upon some *Condition*, first performed, but it doth immediately bind the Sinner to his Duty; *viz.* to Believe in the Lord Jesus, calling and offering himself to you. If it did depend upon a condition, and were not to take place, till that condition were performed, then Men should not be Condemned for not *Believing*, but for not being *prepared* to believe; it's not here, as in the Sacraments, which ought to be observed; there is a Duty we owe; but there is a Condition required, first to be performed by Adult persons, *If thou believest with all thine Heart*, &c. 8 *Act.* 37. *Let a Man examine himself.* 1 *Cor.* 11. 28. those Ordinances belong but to *some*, but this Duty of Believing in Christ, belongs to *All*.

It is as much a Duty, and as suitable to Reason, for *fallen miserable Man* to believe in, and immediately to receive a Blessed Saviour, Redeemer, offering himself to him in a State of *Nocency*, as it was *Adams* Duty to love his Creator in a State of *Innocency*. I would have insisted more largely upon this, if there had been need. I have spoken to it something more in my *Real-Christian*.

This benefit I found by this Doctrine, under the many Fears and Doubts I met with several years, of a sound work of Faith in Christ; because I could not find those Legal Preparatory Works, which Divines did Preach of, and Print in that manner I would have had them, and I saw others had them: Especially when I read these Eminent Servants of Christ [whom I have mentioned in my *Real-Christian*] requiring these, as requisite to the Souls true *Humiliation*, before Faith in Christ, *viz.* *That the Soul must be quiet, tho' God will never give it his Love, tho' he will never manifest Grace, nor give it Grace, the Heart truly abased, is content to bear the Estate of Damnation*, and much more to the same purpose: What did these Holy Men mean, to Preach and Print these things? What Soul can bear the thoughts, if we seriously Meditate upon them? But then this Doctrine gave me relief against all those Fears and Doubts; *Jesus Christ calls you, he offers himself to you, receive him upon his own Terms you had best: 'Tis Gods Command, that you believe in his Son, obey his Command.* Believe or be Damned, *there is no escaping*, 3 *John* 18. and 36. 16 *Mar.* 16. *He that believeth not, shall be Damned*: They are the words of your Saviour, he puts no *Conditions*, but speaks downright, see how that will answer him, *Lord, I was not prepared to believe in thee*: Had I not known these Worthy Men, and Men so Eminent, I should not have been so much troubled. What Mr. *S.* have brought to prove his Doctrine, I have Answered, and eight Arguments I brought against it. I only add this. If this Doctrine be true, methinks we should have had something of it, in Gods dealing with our Father *Adam*, when he broke the Covenant, and fell from God, Now thou hast thrown of my

Government, Rebelled againſt my Command, and brought your ſelf under my Threat, and now art in a Damned condition, will you be quiet, tho' I leave you in it, and never manifeſt my Grace or Love to you? There is not the leaſt ſhadow of it, but the *Promiſe* gets the ſtart, and ſteps in, before the *Curſe* was pronounced. O bleſſed be that Grace, 3 *Gen.* 15.

Of the ſame uſe is this Doctrine unto Souls, that lye preſſed under the greatneſs of their Sins; what ſuch a one as I, believe, one that hath committed ſuch ſins as I have done? *Believe or be Damned*, this knocks all down: Do not you add that Damning Sin of *Unbelief* to all the reſt, for then you are Damned indeed. Believing in Chriſt, is the way to Salvation.

But theſe Souls I now ſpeak of, were *Willing* Souls, *Troubled* Souls, *Laden* Souls, and to theſe the Doctrine comes ſweet.

One word yet I would leave, to be joyned with what Mr. *Davis* ſaith. The ſame Jeſus that calls Sinners to *believe* in him, calls Sinners alſo to *Repentance*, 9 *Matth.* 13. *Repent and believe the Goſpel*, was his Preaching. 1 *Mar.* 15. So it was of his great Apoſtle *Paul*, the Sum of his Preaching 20 *Acts* 21. So it was of *Peter*. 2 *Acts* 38. Let theſe then be joyned together, elſe we do not Preach as our Lord and his Apoſtles did, and who ever he be that ſhall ſay, a Man may be in a Juſtified, Pardoned, and Saved Eſtate, where this *Repentance towards God, and Faith in the Lord Jeſus Chriſt* is not found, he is but a Soul-Deceiver, for he that hath Satisfied Divine Juſtice, and anſwered what ever the Law can require, hath ſaid, *he that believeth not, ſhall be Damned*, 16 *Mar.* 16. *And unleſs ye Repent, you ſhall all likewiſe Periſh*, 13 *Luke* 3, 5. What ever be his Fathers Grace, and his own Merits, he will diſpenſe them to none but *ſuch*; He will not croſs his own Doctrine he Preached. Thus he ordered that *Repentance and Remiſſion of Sins, ſhould be Preached in his Name*. 24 *Luke* 47. Now for the Second queſtion. The moſt Godly and Learned Men that I have heard or read, Maſter-Workmen, whom God hath Honoured moſt in bringing home Souls to Chriſt, they have concluded in the *Negative*: Man fallen, is not a Subject capable immediately to receive Jeſus Chriſt, offering himſelf to him in the Goſpel: but there muſt be ſome previous Acts of the Spirit to *prepare* Man for it.

Chriſt Exalt. p. 5. But Mr. *Criſp* tells us, *the Apoſtle did not Preach a deal of* Trumpery Qualifications *muſt be found in Men to* prepare *them to true Converſion*, &c.

p. 94. Mr. *Davis* being charged, that he ſhould Preach, *That ſuch as Preach up Preparatory Works, are Legal Preachers, hinder Peoples Comfort, keep them under Bondage. We ſhould begin with high Confidence, and hold it faſt to the end.*

Here, as in others of his Anſwers, he ſhuffles, and refers us to his Anſwers before, to a charge of the ſame nature, *viz. That they who tell us of* John Baptiſt *preparing the way, propheſie lies in the Name of the Lord*, &c. and tell us, *that they who Preach up Preparatory Works as Qualifications, that muſt recommend perſons to Chriſt, are theſe Liars*: Did *John* the *Baptiſt* Preach ſo? I ſee you expreſs a bitter Spirit againſt the Presbyterians, name *one* of them that ever did ſo Preach; I have heard as great Legal Preachers, as any are in *England*, before you were born, Mr. *Davis*: and I never heard any ſuch words come out of their Mouths, nor read any ſuch line in their Books; but the conſtant Language was, the end of all Preparatory Works, was, not to commend *us* to Chriſt, but to commend *Chriſt* to us: To make us feel the abſolute neceſſities of him, and ſee the Glorious Excellencies in him. What the Papiſts prate of Mens abilities to prepare, and diſpoſe themſelves for Grace, concern not us, their own *Bradwardin* hath given them their anſwer, Proteſtants may be ſilent. But you are not dealing with Papiſts, but Proteſtants; you would make your followers believe, we are a company of ſilly Fellows, that know not how to Preach the Law [which I never read ſo abuſed by any Man as by you,, well may you be called an *Antinomian*] but we muſt come to learn of you.

De cauſa Dei l. 1. cap. 35, 36, 37, &c.

But

But as to the *Trumpery* [as Mr. *Criſp* phraſeth it] of theſe Preparatory Works, which you ſo much cry down, you finding ſome fault with our definition of Faith, tell us; *It hath not been ſo well done of latter Divines, to depart from that Definition of Faith given always by our firſt Reformers, who as they led the Van, ſo no doubt, they had moſt of the Spirit of Chriſt.* p. 19. I honour them as much as you, let that then be inquired into, whether they have denyed, deſpiſed, theſe legal Preparatory Works of the Spirit, in order to that end I mentioned, to make the Sinner *willing* to accept of Chriſt offered to them upon his own Terms, as *you* and Mr. *Criſp* have done. Though this queſtion was not ſtarted, and ſo not put into the Confeſſions of Faith, made by our firſt Reformers, yet I find in their Confeſſions, if they have touched upon *Converſion* or *Repentance*, they all tell us, how neceſſary it is unto Converſion, that the perſon ſhould have the Senſe of his Sin, an apprehenſion of the Diſpleaſure and Wrath of God againſt Sin, with theſe ſorrows which the Law works, *&c.* thus I find in the *Auguſtan*, *Wirtemburg*, *Saxon*, and the *Bohemian* Confeſſions, the lateſt whereof, was put out in the year 1552. another in the year 1530. I think theſe Reformers lead the *Van*, as you phraſe it. Though the tenth Article of our *Engliſh* Confeſſion, do not ſpeak ſo full [it was levelled againſt the Papiſts] yet it intimates ſomething, when it ſaith *The Condition of Man after the fall of* Adam, *is ſuch, that he cannot turn* and prepare *himſelf by his own natural Strength, and good Works to Faith, &c.* The word *preparing* intimates, that there muſt be a *preparation* to Faith and Converſion, the Man cannot prepare himſelf; this was publiſhed, 1562.

As for other Divines, the *Leyden* Profeſſors, *Diſput.* 32. *de Reſipiſc. Theſ.* 11. ſay, *Man is not capable of Regeneration without it*, and though you have a Picke againſt *Amyraldus*, here ſpeaks as ſound Divinity to this queſtion, as any you have in your Book, which is but little. * * *Synop. pur. Theſ. Salmuri. l.* 4. *de Spir. ſervitutis. Theſ.* 40

Come to our *Engliſh* Divines, I believe there is ſcarce any one of our old Divines, whom God have honoured under him, to bring home many Souls to Chriſt [and he hath honoured them as much, and more in this Century, then any in the World] but they have Preached and Printed theſe preparatory Works, witneſs Mr. *Perkins*, Mr. *Rogers*, *&c.* Read our *Engliſh* Divines at the Synod of *Dort*, upon the third and fourth queſtions, *De Antecedaneis ad Converſionem*, read alſo the *Palatinate*, and the *Geneva* Divines there. *Ames. medul. Th. c.* 26. *Theſ.* 12.

Calvin I hope, was one of the firſt *Reformers*, read him, *Inſtit. l.* 3. *cap.* 2. *Sec.* 7. by all theſe Mr. *Davis* and Mr. *Criſp*, may ſee they are but *Innovators*, and Mr. *Davis* condemned by his own Rule.

But laying by theſe Teſtimonies of Holy and Learned Men, a cloud of Witneſſes, I will come cloſſer to the work: whereas you deride and condemn *Legal Preachers*, I ſay, he cannot be a ſound *Goſpel-Preacher*, who is not a right *Legal Preacher*.

1. The Law was *Firſt*, had there been no Law, there had been no Goſpel, the Goſpel came in by occaſion of a Law broken.

2. We are all born under the Law, not under the Goſpel, *ye are not under the Law* [being now in Chriſt] *but under Grace*, *6 Rom.* 14. But they were under the Law before, let the *firſt* then be firſt Preached.

3. It is the Law known, and the effects of it felt in the Soul, which makes us to know and underſtand the neceſſity and worth of the Goſpel: *Call his Name* Jeſus, *for he ſhall ſave his People from their Sins.* 1 *Math.* 21. *Sin*, what is that? How ſhall we know what *Sin* is? *By the* Law *is the Knowledge of Sin*, 3 Rom. 20. *I had not known Sin, but by the Law*, &c. 7 *Rom.* 7. What then? What *Evil* is there in Sin? Yes, there is ſome Evil in it, in its nature it is *Enmity* againſt God, and the Wages of it, is *Death*. Yea, Death Eternal, *Devouring fire*, *Everlaſting Burnings*, 33 *Iſa.* 14. But why ſo? We may eſcape that, will not amendment of Life, and walking obediently for the future, pre-

vent that? Yes, if you can ſatisfie Divine Juſtice, for the breach of his Law paſt, and give perſonal and perfect obedience for the future, then there may be hopes of eſcaping the wrath of God for your Sin. All this is *Law-work*, and where are you now Sinner, it is impoſſible to anſwer this Condition? Now what think you of *Jeſus*? You needed not to have oppoſed, deſpiſed, beſpattered the Law as you have done, Mr. *Davis*, telling us, the Light of the Law is *impure, that it drives Men further from Chriſt*: *Paul* did not think ſo, 3 *Gal.* 24. As for our Juſtification before God by the Works of the Law, we are as far from that, as your ſelf, or any *Antinomian* in *England*: But that the Preaching of the Law, to make Men know Sin, and know themſelves, that they may be beaten out of themſelves, and glad to accept the Invitation of Chriſt, is very uſeful and neceſſary, ſo that he is an Irrational, and an unſound Goſpel-preacher, that doth not Preach the Law to theſe ends, no Rational Man can deny.

For tho' Chriſt calls and invites *Sinners* to himſelf, as you ſay, yet there are *three* things which hinders the Sinners Acceptance of his offer, they make light of it, as they did 22 *Mat.* 5, and it is the power of the Spirit by the *Law*, which muſt remove theſe.

1. The firſt is *Ignorance, Blindneſs*. *Satan* that told our Mother *Eve, that in the day ye eat of the forbidden Tree, your Eyes ſhall be opened*, dealt by her, as the *Philiſtins* did by *Sampſon*, when they took him, put his Eyes out: So that now in ſtead of *being Gods knowing Good and Evil*, as he promiſed, we do not ſo much as know *God*, nor do we know what is truly and ſpiritually *good* for our own ſelves, nor the *Evil* that is in us. Hence when Chriſt calls and invites, we think we are well enough, we ſee no ſuch Evil in Sin, nor in our ſelves. We ſee no ſuch reaſon to go, or accept of his Invitation: Moſt have not ſo much as the notional Knowledge, of things that are of Spiritual and Eternal Concernment: Others that have the notional Knowledge, yet have not the Spiritual Knowledge of them, *to know them as they ought*: this word *ought*, carry much in it, 1 *Cor.* 8. 2. and without that, we know nothing *Savingly*, they that have attained it in ſome meaſure, yet what need do they feel of *Divine Teaching*, as much as any Child that goes to School to learn its Primmer, to be helped by its Miſtreſs to Spell, even to know the things they do know, as they *Are*. There is the excellency of knowledge, to have the true ſight and knowledge of all things, as they are in themſelves: Of what conſequence both to ſound Converſion, and afterwards of a gracious Converſation, the Knowledge of *God*, of *Sin*, of *Chriſt*, of *Creatures*, of *Holineſs*, all as they *are in themſelves*, &c. they that are in earneſt about theſe works can tell. And as is the knowledge of *God*, ſo is the knowledge of all the reſt; how Chriſtians find it, I cannot tell: But ſome body find, it is one thing to ſpeak great words of God, another thing to have high and holy Apprehenſions of God. *The God of Glory appeared to Abraham*, ſaid *Stephen*, 7 *Act.* 2. when the Spirit of God hath in ſome meaſure, healed the Eye of the underſtanding, and this great God, and Law-giver appears, and manifeſt himſelf to the underſtanding, now the Soul ſeeth, what it is to have broken and deſpiſed the Law of this God, then what the Lord ſaid to the *Jews*, 2 Jer. 19. *It is an Evil and bitter thing, that thou haſt forſaken the Lord.*

So by the Law, he finds Sin is an *Evil* thing in its nature, and will be bitter in the effects. Thus the Spirit removes this Hinderance by the Law.

Object. *But 'tis ſaid, we may know the Evil of Sin by the Goſpel.*

Anſw. 1. Sin may be known without the Goſpel, but not without the Law, the Gentiles in 2 *Rom.* 14, 15. knew no Goſpel, but they knew Sin by the Law within them.

2. We know Sin by the Goſpel, *Conſequentially*. If there be ſuch Phyſick prepared, then there is Sickneſs; but we know Sin by the Law *directly*.

3. The proper work of the Goſpel, is to reveal the *Cure*, the proper work of the Law, is to diſcover the *Diſeaſe*, which muſt go firſt.

4. The Goſpel is a *Confirmation* of what the Law threatned, before the Law taught, he that continueth not in all things, written in the Book of the Law to do them, is accurſed.

5. We may learn from the Goſpel in *general*, that there is Sin: But by the Law, we

we know Sins in *particular*: *Paul* ſaith, he knew Sin by the Law, not by the Goſpel. *I had not known Luſt, except the Law had ſaid, thou ſhalt not Covet.* 7 Rom. 7.

The ſecond thing that hinders, is the power of Mens Luſts, and the World, bear in Mens Hearts, the Scripture ſpeaks enough of this, and woful experience proves the truth of what it ſaith. How dear theſe are, 3 Col. 7. *When ye lived in them*, the Element they live in, Luſts are as dear as their Lives, for the *World*, 14 *Luke* 17. there was a Call, but they would not go; and what hindered? Not the Whore, nor the Pot; but lawful things, the World, even a ſlight thing, a bubble. About three-ſcore years ſince, or more, ſome Men wore *Love-locks* [I think they called them ſo] the *Indians* do ſo all that I ſaw, a Souldier in the Low-Countries, coming into a Church where a Miniſter was Preaching; the Miniſter eſpying him, he ſaid ſome thing about his Lock, out goes the Man, cuts of his Lock. When the Sermon was done, he comes to the Miniſter, and tells him, Sir, *you have made me cut of my Right Hand.* The Miniſter would know his meaning, he tells him, the Lock which I wore, was as dear to me, as my Right Hand, and you in your Preaching, have made me cut it off.

Here the Spirit of God by the Law, hath ſomething to do to prepare a Soul, to part with theſe Luſts and bring the price of Creatures to a lower rate.

Mr. *Davis* p. 48. Tells us, *The Law doth not prepare for Converſion, that will not take Men off from their Luſts.*

A. No nor *Goſpel* will do it, without the Spirit of God, be pleaſed to work with it. But this I ſay, the *Law* in the Hand of the Spirit, is a very fit Mean to prepare the Soul for Converſion, and to make the Soul willing, or at leaſt not unwilling to have its Luſts ſeparated. Man is a Rational Creature, his *Will* is moved with *Evil* or *Good*, the Power Sin hath, is in the *Will* and the *Affections*: Now when the Great and Terrible God, againſt whom the Sinner hath Rebelled, ſhall appear to the underſtanding, and ſhow him the Evil of his Rebellion, as now it will appear in the nature; but eſpecially in the wages, being the bearing of the wrath of that God eternally [which doth moſt affect the Heart at firſt] and the Spirit holds the Soul under the work, and will not let it ſlip out of his Hand, that now the Soul ſeeth the evil of Sin is infinitely *worſe*, than all the pleaſures in its Luſts, and the Profits in the World are *good*; if there were no more but that, now the *Will* ſeeth a reaſon why it ſhould part with its beloved Luſts, if it could tell how to get from them. This is by the *Law*.

But becauſe the *Will* doth never reſt in a *Privative* good, it is a *Hungry Appetite*, you have taken away my beloved Diſh, ſprinkling the Curſe and the Wrath of God upon it, what do you give me in the room of it, I am empty: Now the Spirit revealing Chriſt in the Goſpel, ſhewing the Soul the Feaſt prepared, 25 *Iſa.* 6. and making the Soul to taſt them, Chriſt and all the Bleſſings of Communion: Now the Appetite of the *renewed Will* is ſatisfied, and now Converſion is wrought, and never till then. The ſatisfaction of the *Will*, with *privative* good, ſo that *Evil* ſhall not offend it, and with *Poſitive* good, that the Appetite may be pleaſed, and find *Reſt*, is that which makes Converſion.

But Mr. *Davis* tells us, *the Goſpel calls Sinners immediately to come to Chriſt*, Though they have their Luſts.

A. Very true, he doth call them, and what ſhall they do, when they come to him? Tell him, they are very willing to receive him for their Saviour, ſo he will ſave them from *Hell*, and bring them to *Heaven* when they dye; but let them enjoy their Luſts, and follow the World while they live, as is the Faith in Chriſt, and practiſe of the great body of Believers now in the World. They come to Chriſt, either *willing*, or *unwilling*, to have their Sins ſeparated from them. If they are *willing*, this is that which Mr. *Shephard*, one of the greateſt Legal Preachers pleads for. His words are theſe. *Remember for ever, that no more Sorrow for Sin, no more Separation from Sin, is neceſſary to thy cloſing with Chriſt, than ſo much as makes thee willing, or rather not unwilling, that the Lord ſhould take it away. And know it, if thou ſeekeſt for a greater meaſure*

of

of Humiliation, *antecedent to the closing with Christ, than this, thou shewest more pride therein.*

If they come *unwilling*, Christ came to save *his People from their Sins*; but these are *unwilling* with that, they are willing to be saved from *Hell*, but keep their Sins. *Their coming to him is false.*

The Crown and the Bed, admit but *one*, it shall not be Christ and a Lust, they will not sit on the same Throne of the *Will*, nor lye in the same Bed of *Love* together. If your Lusts must be preserved before Christ, keep them.

Therefore as to what you blame Legal Preachers for, *that they hinder Peoples Comfort, and keep them in Bondage.* How many are there, who though they do not desire the *Bondage*, yet have earnestly beg'd of God, and that some years, that he would make them see the evil of Sin more, tast the bitterness of it more [as well it had been for many light professors, if they had tasted more of that Gall] to the end, they might be more separated from it; and by tasting one drop, have a little knowledge, what was that dreadful Cup our Lord drunk off to the bottom, O Blessed be his Name; and feared Sin more, it is a good help. They have thought of 8 *Rom.* 15. *ye have not received the Spirit of Bondage* πάλιν *again*, it seems the *Romans* had experience of it, and then seems to be a *gift*, ἐλάβετε *received* it. The words seems to carry in them, that it is a mercy of God to give this Spirit, to make Men know Sin, though it produce Bondage for a time, so it ends in the Spirit of Adoption, the word is the same, ἐλάβετε, *ye have received the Spirit of Adoption.*

For many years my saying hath been, *God cannot make a Sinner know himself, and Sin too much, if he doth not let him know his pardoning Grace, and his Christ too little.*

3. Still there remains a third hinderance, *viz.* Man hath a good Opinion of himself: He hath some good, and can do good, Mans Goodness. Mans Righteousness, all that grows upon the Natural Stock, is as cross to Christ, and Gods design in him, it is as cross to *Gods Righteousness*, 1 *Rom.* 17. and 3 *Ch.* 22, *&c.* as Mans *Sin* is cross to Gods *Holiness.* Men may think of the Gospel as they please, but *Adams* Brats naturally are not pleased with the Counsel of God in Christ, revealed in the Gospel, tho' to a sound Believer, it is Glorious: He had rather make his own Righteousness stand, than submit to the Righteousness of God. 10 *Rom.* 3, 4. And this the Spirit of God, by the Law throws down. It was the *Law* opened in the Spiritualness of it, that took of *Paul* from his own Righteousness, 7 *Rom.* several Verses in the *Chapter.*

Here I must take notice of your Sermon you Preached in your *Visitation*, in *Braintree* in *Essex.* The Notes thereof, came to my Hand: Your Text being 1 Kings 19. 12. *After the Fire, a still small Voice*: having first cryed down the Law; The Doctrine you raised, as the Notes tell me, was. *Nothing will make a poor Soul come out of it self, till it doth hear the small still Voice of the Son of God, by his Spirit.*

How was this Doctrine grounded? Was the Voice Articulate, or not, if it were Articulate, which were the *words*? then we may judge, whether your Doctrine were rightly grounded. If it were not Articulate, how could you raise such a Doctrine, you had many words in your Doctrine? Had you chosen such a Text as 3 *John* 8. And spoken of the Variety of the Spirit in his working, and so alluded to this Text to Illustrate, that had been well. But there the Text tells you what he is Treating upon, viz. *Regeneration*, but that was not the thing here, I hope *Elijah* was *Regenerated* before now: But here seems to be some effect upon *Elijah*, which was not before, but what it was, we cannot tell. How then could you raise such a Doctrine from it.

What do you mean by the poor Soul *coming out of it self*? This *self*, must be opposite to Christ, that must be either Mans *badness*, or Mans *goodness*; but commonly when we speak of unbottoming a Man from *himself*, we mean his own *goodness*, according to the Head I am upon.

But 1. was not the Prophet *Elijah* come *out of himself*, till he heard this *small still Voice*? Was not that work done in that Holy old Prophet, before now? It was to him the Voice came, if your Doctrine was rightly raised, he was not.

2. I

2. I ſay, 'tis not the *ſmall ſtill Voice* of the Goſpel, but the *loud Voice of the Law* from Mount *Sinai*, thundering out Curſe and Terror, to every one that continue not in every thing in the Law to do it; give me perfect Righteouſneſs, or I Condemn you. If you can find this Righteouſneſs in your ſelf, and ſtand at the Bar of Gods Juſtice, do, venture that, if not, ſeek for Righteouſneſs in another.

I obſerved nothing in the Sermon which was truth, but was very common: But the People were much taken with it, I heard, and what was the accent of the Sermon, a *ſmall ſtill Voice*, and with this the People were taken; their Ears did itch after new things, from a Famous Preacher, a word or two about the great Commendation you give of the *Law: David* commend it thus. *The Commandement of the Lord is pure, Enlightning the Eyes, 19 Pſal.* 8. it was reported, you ſhould ſay, *the Law giveth an impious ſight of Sin.* But you ſay, there was a little miſtake, it's an *impure* ſight, you mend the matter much, an *impious* perſon, and an *impure* perſon, differ very little. According as you would make your *impure* aſſertion True, the *Light of the Glorious Goſpel* is impure, yea, will it not reach to Chriſt himſelf, as well as his Goſpel; but the Text ſaith, the Commandement is *pure*, we have a ſaying, *ex vero, nil niſi verum*, ſo *ex puro, nil niſi purum*; is the light of the Sun impure, becauſe it ſhines upon an impure Dunghil? it *enlightens the Eyes*, he ſaith, but if the Light be *impure*, it is not fit to enlighten the Eyes.

A Senſe of Sin enrages the Soul againſt Chriſt, ſaith Mr. *Davis*, p. 10.

A. Without a ſenſe of Sin, no Soul will come to Chriſt, why ſhould it? His Buſineſs is to *ſave Souls from Sin*; Thence his Name *Jeſus*: Now where Chriſt is Preached, where Sin is diſcovered, it doth as much enrage the perſon againſt Chriſt, as a perſon that is made ſenſible of his Diſeaſe, that he is certainly a dead Man, doth enrage the ſick perſon againſt a Phyſitian, who can infallibly Cure him: O that we had a more Senſe of the Evil of Sin. Who is it that Preach the Law, but as *Paul* ſaith, thereby to lead him to Chriſt. Your Anſwer is but ſhuffling, and meer deceit.

As to theſe Preparatory Works of *Illumination, Conviction, Compunction, Humiliation*, or ſelf-unbottoming. I have ſpoken to them at large, in my *Real Chriſtian*, and endeavour to give Relief to Chriſtians, who were troubled about them, ſo that I ſpeak no more unto them here.

This only let me ſay, Chriſtians are of two ſorts: 1. Some are bred up under darkneſs, both of Miniſters, and Parents. 2. Their Life and Converſation is wicked. 3. Some have a Civil Converſation, not Debauched, as others are, and keep an outward form of Religion, in external Worſhip, and bottomed upon *themſelves*.

Others are bred up under clear Light, both of Miniſtry and Godly Parents. 2. Not Scandalous in their Lives; 3 Have underſtanding of the Goſpel, and know the difference between it and *Civility, Common-Honeſty, Formality*, &c.

For the firſt. God working upon them, when they are Adult, having their uſe of Reaſon, theſe Preparatory Works are more clear, and noted in them. But in the other, not ſo, the firſt may know the *time* when God began to work, the other not, which I note againſt a jolly Independent profeſſor, but a few weeks ſince, ſpeaking with a very good Chriſtian of our Church, well Educated, and who from the ſeventh year of her Age, obſerved ſome Inclinations towards God, told her, *they who were truly Regenerated, know the* Time *when it was wrought*. I know this hath been a great Trouble to many Chriſtians, becauſe they could not tell the *Time*, when God began the work: And ſome have thought, the work being ſo great, every one ſhould know it, but to ſpeak thus Peremptorily, that all truly Regenerate, do know it, I have not met with one before.

1. Do the Spirit of God, who is the efficient cauſe of Regeneration, ſpeak any ſuch thing in the Holy Scriptures? I am ſure not one word, why then does this Profeſſor ſpeak thus?

2. Do we think that *Iſaac, Samuel, David, Aſah, Hezekiah, Joſiah, Obadiah*, with others

others mentioned in the Bible, knew the time of their new Birth? Unleſs it were *Manaſſeh*, we read of none Converted in the Old Teſtament, when they were Adult.

3. Do we think when God Inſtituted Circumciſion ſo ſtrictly to be obſerved, having its ſpiritual ſignification, that the Spirit of God never Circumciſed the Hearts of any, while Man did the Fleſh? And the ſame for Baptiſm, do the Holy one Inſtitute Ordinances in vain?

4. To know the time of our Regeneration, is required. 1. That the Perſon know what Regeneration is. 2. Able to reflect upon it ſelf, and examine whither this which *I* know, to be Regeneration, is wrought in me; but perſons muſt be of ſome Age, before they can do this: Then either perſons may be Regenerated, and not know the time, or if not Regenerated, till they can know the time: Then all the young Generation, till ſuch time come, muſt be under the Devils Power, and Chriſt have no ſuch young ones in his Flock. Curſed be the Doctrine.

5. The knowledge of the Time, Contributes nothing to the Eſſence or true work of Regeneration. If the work be *found* that is wrought, no matter for the *time* when it was wrought. Divers Profeſſors could tell the *Time* to others, when they were Converted, but have proved rotten Hypocrites.

6. Experience hath proved, that there have been, and are, as Precious, Humble, Holy, Heavenly, and full Reverent Chriſtians, who could not tell the *Time* when they were Regenerated, as thoſe that have known the *Time*, for the greater part of them. Some particular Men whom God is pleaſed to ſingle out, and make them Eminent Inſtruments in his Church, as Mr. *Perkins*, *Rogers*, *Bolton*, *&c.* whom he called out of their Profane, Wicked, Converſations, they knew their *Time*, and were excellent in their Lives; but for the generality, I dare affirm it.

Theſe bold Aſſertions of Profeſſors, that may trouble Chriſtians as good, if not better than themſelves, I Deteſt.

I thought I had done with Mr. *Davis*, as to this Head, but caſting my eye upon him again, *p.* 53. I read this: *This Doctrine of previous Qualifications, contradicts not only the Doctrine of the Bible, and of the firſt Reformers; but alſo the Twelfth and Thirteenth Articles of the Church of* England.

I wondered when I read it; this Man dare ſay any thing.

1. As for the *firſt Reformers*, I gave an account of them before; and ſhewed, they were for the Preparatory Works, in that ſenſe I have written,

2. For the *Articles of the Church of England*, which he mentions, I am, and ſo are all theſe who are for Preparatory Works in my Senſe, of the ſame Judgment with the Church, as much as himſelf; but they concern not our queſtion, ſo that he is guilty of *Ignoratio Elenchi*: I ſaid before, *Bradwardin* had done this work againſt the Papiſts, the Tenth Article inclines to us, though we cannot *prepare* our ſelves.

It is one thing for good works to be done *by* a Man [which the 12*th.* and 13*th.* Articles aim at] another thing for a good work to be *Doing in* a Man by the Spirit, towards the making of him a good Tree, to bring forth good fruit, which is all we aim at. The cutting of Stones, and hewing of Timber, was neceſſary to make them fit for the Temple, though they were not the Temple, till they were Cemented, and joyned together.

3. Are there no Qualifications in Scripture? Your ſelf mention, the *Laden*, the *Sick*, there are others, they that *labour*, *loſt* [ſenſible they are ſo] the *Thirſty*, the *Poor*, and the loweſt that will go, or *can* go [according to his Goſpel Ordination] the *willing*, 22 *Rev.* 17. which is a Mercy; for how many Souls have been troubled, about the other qualifications, they are not *ſo Laden*, *ſo Thirſty*, *&c.* but are *Willing*? Ay, there they can go with you. Tell a Man of Phyſick, that is well, he will but laugh at you, tell him of a Cooks Shop: who cared for the Brazen Serpent, but they that were ſtrong?

I wonder that Serious Chriſtians, ſhould be taken with this Man: But if it be true

that,

that Dr. *Criſp* ſaith, then all this Diſcourſe about Preparatory Works is but vain, and all our Old Divines have been deceived, viz. *Our firſt receiving of Chriſt, is when Chriſt comes by the gift of the Father, to a Perſon while he is in the Stubbornneſs of his own Heart, and the Father doth force open the Spirit of that Perſon, and pours in his Son, in Spight of the Receiver. It is as a Phyſician poureth Phyſick down* [Farriers do ſo indeed with their Horn] *the Patients Throat, and ſo it works againſt his Will.*

Anſw. 1. How croſs is this to Scripture, *Rev.* 3. 20. *I ſtand at the Door and knock, if any Man Open, &c.* Chriſt doth not as an under-Sheriff, when he comes to take Poſſeſſion, rend open the Door with a Crow of Iron, and ſo come in by Violence, as Dr. *Criſp* would have him, but the Soul ſhall *Open* to him, as willingly, as ever it did open to a Friend. *Pſal.* 110. 3. *Thy People ſhall be* willing *in the day* of thy power.

2. Our coming to Chriſt, and union with him, is compared to *Marriage*, ſeveral times in Scripture: But Dr. *Criſp* makes it a *Raviſhment*, not a *Marriage*, a Diſhonour to Chriſt.

3. Can the *Elicite* Act of the *Will* be forced, and yet the *Eſſence* of the *Will* be preſerved? I thought *Liberty*, as it is oppoſed to *natural Neceſſity*, and *Coaction*, had been *Eſſential* to the *Will*; but by Dr. *Criſp*, it is deſtroyed. *Actus voluntatis nihil aliud eſt quàm inclinatio, procedens, ab interiori principio cognoſcente.*

4. Hath the Doctor forgot his Grammar Rule. *Poſſum, Volo, Malo*, have no Imperative Mood.

5. The Word *Coming*, implies, there is no force put upon the *Will*, *come to me ye that Labour. If any one Thirſt, let him Come*, &c.

6. Then may the Devil Triumph over God indeed, you cannot have a Servant, but you muſt force his *Will*: But all mine are *Willing Servants.*

7. I deny, that there is any force put upon any faculties of the Soul in Religion, but they do all move according to their Nature, in coming home to Chriſt, and in all Religion, as they do in any other things whatever. It is *Reaſonable Service, Rom.* 12. 1. what uſe ſoever the *Socinian Smalcius* make of the words, yet 'tis a Truth, the *Spirit convinceth, John* 16. 8, 11. all things are carryed on with *Judgment, Math.* 12. 20. He is called a *Spirit of Judgment, Iſa.* 4. 4. *we thus Judge*, 2 *Cor.* 5. 14.

Let then, Mr. *Criſp* and Mr. *Davis* ſpeak and write what they pleaſe, againſt theſe Preparatory Legal Works, as I have opened, yet Dr. *Owen* hath written the *Truth, that Converting work hath not gone on, nor is it found to be ſo ſound, as it was in thoſe Days, when that kind of Preaching was in uſe*: Thus he.

I ſhall but repeat, the cloſe of Mr. *Shepherds* [who was a Maſter-workman] Letter to me out of *New-England*, which I have mentioned in my *Real-Chriſtian*, and end this Head.

Dear Brother, Let my love end in Breathing out this deſire, Preach Humiliation, labour to poſſeſs Men with Senſe of Miſery, and wrath to come. The Goſpel Conſolations and Grace, which ſome would have only diſht out as the Danties of the times, and ſet upon the Miniſtry's Table, may poſſibly tickle and raviſh ſome, and do ſome good to them, who are Humbled and Converted already: But if Axes and Wedges withal, be not uſed, to hew and break this rough, unhewn, bold, yet profeſſing Age, I am Confident, the Work and Fruit of all theſe Mens Miniſtry, will be at beſt, but meer Hypocriſie, and they ſhall find it, and ſee it, if they live to ſee a few years more.

I thought I had done with this Head: But one thing I obſerve, that I would not let paſs; for Mr. *Davis* anſwering to one Charge, p. 50. *The Spirit convinceth of no Sin, but Unbelief.* He ſaith, a great Miſtake *it was, the firſt Sin the Spirit ſavingly convinceth a Man of, is Unbelief, and truſting to his own Righteouſneſs.*

This I inferred from John 16. 7, 8, 9. ſaith he,

Anſw. If you Inferred ſo from that Text, your *Logick* was naught. The firſt Conviction we read of *Acts* 2. 36. *Peter* did not charge them *So Ch.* 3. 15.

with ther *Unbelief*, though 'tis true, they did not believe him; but *Peter* saith, *whom ye have Crucified. Act.* 26. 30. Is another, if not the next Conviction we read of, the *Jaylor*, felt himself in a Perishing condition, crying out, *what shall I do to be saved?* But *Unbelief* was not that which caused this, for he never heard of Christ. So all the Gentile Churches after, how could unbelief in Christ be the Sin, that the Spirit convinced them of, when they never heard of Christ? Yet the *Romans* felt a Spirit of Bondage, *Chap.* 8. 15.

Begin at *Rom.* 1. 18. and read to *Rom.* 3. 21. so *Ephes.* 2. 2, 3. Here are abundance of Sins enumerated, and it is most probable, by these Sins the *Gentiles* were first convinced, but it could not be by *Unbelief* in Christ.

2. I have known, where the first Sin the Spirit convinced the Soul of, was, *Original Sin*: And it was that whereby the Spirit convinced *Paul*, in *Rom.* 7. that made him see, what his own Righteousness was, and then he threw it away: Why should a Man look after *anothers* Righteousness, till he see the nothingness of his own? but the Law doth that.

3. It is reported, that when you read that *Gal.* 3. 24. *The Law was our Schoolmaster*, &c. that you should say it was a *Lye*. But one of your own *Followers* said, you did not say it *was a Lye*, but that you *did not believe it*; that do not much mend it: But it implies, you did not think it to be a *Truth*. Our Interpreters have given the true Sense of that *Verse*, so that neither you, nor all the *Antinomians* in *England* can overthrow it, the Ceremonial Law, was but the *Evangelium Velatum*, as B. *Austin* calls it in the *Old Testament*. As for the *Moral Law*, God having promised *Abraham*, *that in his Seed* [Christ] *all the Families of the Earth should be Blessed*; God knew very well, how Man was apt to set up himself, and his own Righteousness, he makes a new Edition of the Law, that discovered Sin more than before [the Law of *not Lusting*, was even extinct out of Mens minds] Pronouncing a Curse upon all those *who continue not in all things* &c. this being cleared, and set home by the Spirit, takes a Man of from himself, and makes him seek out for his Blessedness in the promised seed. So both Moral and Ceremonial Law taught Men, they must to Christ, if ever they would be saved, and this the 19 v. confirms.

How many hundreds of sincere Converts are there, that can tell God convinced them first by Actual Sins against that Law, and then of Original Sin, not first of *Unbelief* in Christ, and followed the Work so close, that they had no time to settle upon their own Righteousness, but glad to fly to their *City of Refuge*, Blessed Jesus.

Mr. *Jeremy Burroughs*, a Congregational Man, and a True Gospel Minister, thus writes, 'A company of wanton Spirits we have, that
Hos. 3. p. 109. 'consider not what they say, or what they do; running away with the 'Word of the *Law*, they vil fie it, *what have we to do with the Law?* And 'under that word (not understanding what they mean) cast a vile esteem upon the 'Law, ——— as the Law is great in the thoughts of God, so it is, and shall be for 'ever, in the thoughts of Saints.

'Many Men will estrange themselves from the Law of God by too
p. 214. 'much Familiarity with the World. But for People to have this way, 'by their Familiarity with Jesus Christ, because they come now to know 'Christ more, therefore they should be greater Strangers from the Law, than they 'were before: This is a strange way of estranging Mens Hearts from Gods 'Law.

CHAP.

CHAP. II.

Concerning Faith in Christ.

THree things I obſerve in Mr. *Davis*, *p.*19. concerning this, [and this was the cauſe of my engaging in this Controverſy.]

1. He blameth our latter Divines [tho' very unworthy I am of that Title, yet I muſt be one of them in eſpecial manner, becauſe my Name only is mentioned by my Brethren] *for departing from that Definition of Faith, given always by our firſt Reformers, who as they led the Van, ſo had moſt of the Spirit of Chriſt.*

2. *He thinks it a ſafe way to form a Definition of Faith, from the Holy Scriptures of Truth, rather then the dark Low experiences of weak Believers*

3. *He gives us Texts, out of which he would have us form a Definition of Faith.*

For the *firſt*. He ſhould have told his Reader, what was the *Definition* of the firſt Reformers; but not a word of that.

In the *Second*, he tells us, ſome have taken their Definition *from the dark and low experiences of weak Believers.*

It ſeems then by their Definition, they were *Believers, though weak.*

1. Then I pray Mr. *Davis*, tell us, what was that Definition by which they are *Believers.* 2. Tell us who was the Man that formed a Definition of Faith, from *the dark and low experiences* of theſe weak Believers; that your followers may admire your Wiſdom, while you ſhew other Mens folly, I ſay, name the Man.

As for your *firſt*, *Calvin* doth worthily bear the Name, as being one of the moſt Eminent amongſt the firſt Reformers.

He defining *Faith*, tells us, this is *juſta Fidei Definitio*, to wit: *It is a ſure and certain knowledge of Gods good Will* [or Love] *towards us; which being founded in the truth of the free promiſe in Chriſt, by the Holy Spirit, is both revealed to our minds, and ſealed to our Hearts.* Inſtitu. l. 3. c. 2.

Afterwards he tells us, *He is no true Believer, unleſs being perſwaded with a firm perſwaſion, that God is to him a Propitious and kind Father, doth promiſe or aſſure himſelf of all things from his bounty: Unleſs truſting to the promiſes of his Divine Love, or good will towards himſelf, he preſumes of an undoubted expectation of Salvation*: *Calvins* words are, *indubitatam Salutis expectationem præſumit*, as we uſe the word *preſume* in *Engliſh*, it doth not ſuit with *indubitatam*: If this be truth, which *Calvin* writes, how many Hundreds, yea, Thouſands of true believers are cut of from Chriſt, as I ſhall prove after. Sect. 16.

Our Ancient Divines follow him, Mr. *Perkins*, to the queſtion, *what is Faith*, He Anſwers. *It is a wonderful Grace of God, by which a Man doth apprehend and apply Chriſt, and all his benefits to himſelf. This applying, is done by* Aſſurance: *When a Man is verily perſwaded, by the Holy Spirit, of Gods Favour towards himſelf particularly, and of the forgiveneſs of his own Sins.* Thus alſo Mr. *John Rogers* of *Dedham*, Defines it, *Faith is a particular perſwaſion of my Heart, that Chriſt Jeſus is mine, and that I ſhall have Life and Salvation by his Means: That whatever Chriſt did for the Redemption of Mankind, he did it for me, &c.* I name no more: Now that which made our firſt Reformers, to define Faith, by *particular perſwaſion* and *Aſſurance*, that Chriſt is *mine*, that *my Sins* are pardoned, that God loves *me*, was the Definition which the *Papiſts* gave of *Faith*, to wit, *Faith is only a firm and certain Aſſent, which we give to all thoſe things God hath propounded to us, to be believed*: Thus *Bellarmin*, *Soto*, and others. Now this is common to Devils, and Carnal Men, who have no ſaving Faith: Therefore they put in that *particular perſwaſion* as we Catechiſ. 4th. prin.

may see in the *Leyden Professors*: *Gerhard* the learned *Lutheran*, *De justif*: p. *Synops. pu. Theol. Disp.* 31. *Thes.* 6. *Ravanel.* 503. and many others.

Now according to Mr. *Davis*, I should have kept to this Definition. They *had more of the Spirit of God*. I acknowledge it, they were many Degrees, both in *Gifts* and *Grace* above me: Yet I will deny this Definition to be the true Definition of Saving Faith in Christ.

Definitio est, cum explicatur quid res sit: We say, it tells us where the *Essence* of every thing lyes; where that Essence is, there is the thing; where it is not, the thing is not: the Ancient Divines placed the *Essence* of saving Faith, in the *particular perswasion my Sins are pardoned: Christ is mine*, and by this opposed the Papists, where then there is not this *Assurance*, there is not the *Essence* of Faith, so no Faith.

That it is the Duty of all Men, where the Gospel is Preached, to believe in Christ, is certain, 1 *John* 3. 23. *John* 3 16. *John* 6. 29. You tell us, *Sinners as Sinners, must come to Christ*.

Then by way of *Enthymem*, to spare writing.

This Definition of Faith, Ministers cannot preach to all Men, but they must *preach a lye*. *Therefore* it is not a true Definition.

The *Antecedent*, we must preach to *All* Men, they are *bound* to believe in Christ; but to preach to *All* Men, they are *bound* to believe, that *their* Sins are pardoned, that Christ is *theirs*, is to preach a *Lye*. *Therefore*, the Definition is not true; Though a Man have Sinned against the Holy Ghost, yet, while he is *in via*, I will preach to him, he is bound to believe in Christ.

2. *Arguments.* A Man may be saved, without this particular perswasion or assurance, *Christ is mine, my Sins are pardoned.* Therefore it is not true.

The *Antecedent.* I shall prove afterwards, when I give another Definition of Faith. But without true *Faith*, none are saved, that come under the Gospel. *Mar.* 16. 16.

This kind of *Assurance*, is not properly *Grace*, but a *Gift*, which the Spirit giveth, where he please, and in what degree he please.

3. It puts many true Believers, into a Damned State. *Therefore*, the Definition is not true.

The *Antecedent*, every unbeliever, is in a *Damned State*, *John* 3. 18. 36. and *Mar.* 16. 16. They that have not the particular perswasion, *Christ is mine, my sins are pardoned*, they are *Unbelievers*, they have not this Definition of Faith, then not the *Definitum*, Faith it self.

Hence most Christians, that cry out of their unbelief, they know no other *Unbelief* but this, they cannot believe Christ is theirs, that their Sins are pardoned; they are full of Fears and Doubts, therefore no Faith.

A near friend of mine told me, when he read *Revel.* 21. 8. *But the Fearful and unbelieving —— shall have their part in the Lake*, &c. it struck him quite down, for he was a Man [though a Minister and a close Preacher] that had many fears, doubts of his pardon, and this was *unbelief*, according to this Definition, and *Calvin* tells us expressly, *verè fidelis non est*, and he is not a true Believer, that hath not this *particular perswasion*, &c.

Hence, when these worthy Men saw what work this Doctrine made amongst their people, when they saw evident signs of Grace, and breathings out of dear love to Christ; but far from this *Assurance*; they studyed which way to ease their People. Hence Mr. *Richard Rogers*, that Eminent Man for Holiness, whom God Honoured, with bringing home many Souls to Christ: Writes, there are several Degrees of *Faith*. 1. *The weakest and least measure, when there is* no Assurance *in the Believer, yet inseparable fruits and tokens of Faith.* 2. *When there is assurance wrought in a Believer as*

some

ſome times, but in a weak Degree. 3. *When there is aſſurance for moſt part accompanying it, though not alike.*

Yet this worthy Man had defined Faith by *Aſſurance*, now if the *Eſſence* of Faith lye in *Aſſurance*, as the Definition told us, how can there be Faith, when there is not the *Eſſence* of it, any Logician knows this cannot be. Now Mr. *Davis*, who Forms Definitions, from the dark and low experience of weak Believers, which you blame ſome for, but you cannot tell who?

4. Faith upon this Definition, is not *conſtant and abiding* in the Believer. *Therefore*, it is not true.

Eſſences of things explained in the Definition, are conſtant, *Eſſentia munus in omnibus rebus eſt ſtabile.* As *Adam* gave Names to all the Creatures, when God brought them to him, had he given the true Definition of them, they had been the ſame to this day; if *Adam* had defined, I doubt not the Definition had been true, though the *Socinians*, as *Smalcius*, ſay, *Adam* before his fall, was but *inſtar Infantis, vel pueri*, he did not know what it was to be naked.

Now *Calvin's* Definition, is *totally* loſt for ſome time at leaſt, in many Believers: but the true Definition of Faith, abideth always, and all times, the Eſſence of it, what ever the Soul thinks under its dark Temptations: examine the Believers you ſhall find it.

5. That Definition, is but the *aſſent of the underſtanding. Therefore* it is not true.

True Faith hath its place in the *Will*, as hereafter: but this hath its Reſidence only in the *Underſtanding*, and differs not as to its act and faculty from the Aſſent of the Papiſts, only in the object: That Aſſents to all the promiſes of God, *as true*; this Aſſents to this propoſition, thoſe promiſes are *mine*, yet it is but *Aſſent.*

6. It is not the Definition of *pure Faith.* Therefore it is not true.

That *Aſſurance* in that Definition, doth not riſe purely from Faith: But partly from Faith in the *Major* propoſition, and partly from *Experience, Senſe*, in the *Minor*; but theſe differ very much; the object of my Faith is without me; but the object of my experience and ſenſe, is *within* me.

He that truly believeth in Chriſt: ſhall be ſaved: Faith Aſſents to this, 'tis the Teſtimony of God.

But I truly believe in Chriſt, how know you that? not by *Faith*, but by examining, trying, *Cor.* 2. 13. 5. I feel, I experience what God hath wrought in me, thence I conclude, I ſhall be ſaved; but the concluſion follows the weaker part, and the *Minor* is the weaker part. I am not ſo ſure, that *I do truly believe*, as I am ſure, he that truly believes, ſhall be ſaved. So that the concluſion, is properly drawn from Senſe and Experience

7. That Definition is not croſs to Mans corrupt Nature, *Therefore* it is not true.

That True Faith, is croſs to our Corrupt, Proud Nature, no Man who underſtand it, but will yield it, elſe it need not be the gift of God to beſtow it, *Phil.* 1. 29. nor would it need the power of God to work it, *Epheſ.* 1. 19. *Cor.* 2. 12.

1. But what Man would not be aſſured, that his Sins are pardoned, that Chriſt is his, that God loves him? Who is croſs to this?

2. Men are aforehand with you for this, the Civil, Morally Honeſt, Formal Chriſtian, is ſure, he hath no doubts nor fears of Pardon, and Gods love to him; while others ſincere, are full of fears.

3. Yea, ſo ſure, that all your Preaching, ſhall not convince him of the contrary; he will be angry with you, if you queſtion him.

8. There muſt be another Faith, before Men can come to this Faith. *Therefore* it is not true.

Hence came the Diſtinction of the *Direct*, and *the Reflect* Act of Faith. The Faith of *Adherence*, and of *Aſſurance*; Divines are forced to this.

9. That Definition leaves a gracious Soul, under the fears of Gods Wrath, and

and his own State, becauſe of unbelief, without ſupport, *Therefore* it is not true.

The Temptation is, thou art an *Unbeliever*, and thy State is Damnation, God ſaith it, *John* 3. 18. Help the Man out: You an Unbeliever? Surely no. Why, art not thou perſwaded Chriſt is thine? That thy Sins are pardoned? That God loves thee? This is Faith, by our firſt Reformers; you have helped him out I hope. O! Saith the perſon, this is that which Sinks me, I have it not.

10. Laſt of all, there may be great danger here, *Therefore* care had need be here. A Profeſſor, a Believer falls very Scandalouſly: What if he do, yet he believes *his Sins are pardoned, Chriſt is his*; for though he hath fallen never ſo Scandalouſly, he muſt not be an *Unbeliever*; which he muſt be according to this Definition. So Men may go on boldly in Sin, without ſound Humiliation, and Repentance, and renewed Acts of Faith: They may comfort themſelves, that this *is one of the five times that Chriſt is making eſpecial Interceſſion for them*, as Mr. *Davis* tells us, p. 12. Let 'Men take 'comfort from Chriſts Interceſſion for them, under ſuch ſcandalous falls, before they 'have been deeply humbled, and repented, we know who is their Comforter.

When the *Antinomians* were ſo high in *New England*, nothing but *Juſtification*, and *Free Grace*, were cryed up; one of them that I knew very well, becauſe he would exalt Free Grace, committed Adultery with his Neighbours Wife; he did confeſs it.

Upon theſe Grounds, Mr. *Davis*, I have departed from the Definition of the Ancient Divines: If I have not done well, as you ſay I have not, then convince me of my Error.

For your *Second*, *you would have us form a Definition of Faith, out of the Holy Scriptures.*

I will do it, premiſing this, *Knowledge of Chriſt, muſt precede Faith in Chriſt.* I know whom I have believed, ſaid *Paul*, none will believe in him, whom they do not know; the *Colliers* Faith, we leave to the Papiſts. *Iſa.* 53. 11. *by the knowledge of him*, &c. *Job.* 17. 3. Faith comes by hearing, *Rom.* 10. 17. in perſons Adult.

To have the Object of our Faith clear, there muſt be the knowledge of the *Perſon* of Chriſt, of the *Offices* of Chriſt, of the *effects* of thoſe Offices in their Execution. I do but name theſe.

Faith in Chriſt Defined.

This premiſed, I define Faith thus. It is, *the receiving of Jeſus Chriſt, the Lord, and ſo truſting in him, for all things neceſſary for our Salvation*, proved by *Coloſſ.* 2. 6. *John* 1. 12. *Math.* 12. 21.

I put a difference between *receiving*, and *truſting*. And the ſoundneſs of the work muſt be fetched from the *receiving* of Chriſt, if that be not right, the *Truſting* cannot be right. I doubt not, thouſands of Chriſtians *Truſt* to Chriſt, and that really, for Salvation, who never *received* Chriſt. An old Uſurer lying on his Death-Bed, asked thoſe who ſtood by him, what it is to believe in Chriſt; The Gentleman that gave him the Anſwer, told me, what anſwer he gave him, *viz. it is to Truſt in Chriſt for Salvation*; and ſo doth he, I believe, his common word is, *as I hope to be Saved*: but any Man that ſeeth his Life, may eaſily judge, what grounds he hath for his Hope.

Receiving, hath the Perſon of Chriſt clothed with his Offices for its *Object*, and hath reſpect to our *Union* with the Perſon of Chriſt ſo Clothed. *Truſting* hath reſpect to our *Communion* with Chriſt, and hath the benefits of Chriſt, the Fruits or Effects of his Offices for its Object. *Receiving* doth as the Woman in Marriage, ſhe receives or takes this Man for her *Husband*, and thereby, there is a *Union* made of the Perſons, they two are made *one Fleſh*: Having thus received him, and thereby being united to him, now ſhe truſts to him for his goods, to ſupply her wants.

1. This *Reception* of Chriſt, is firſt into the *Underſtanding*. By the *firm Aſſent*, which the

the understanding giveth to the Testimony of God, or to all those *Propositions*, concerning Christ his *Person*, his *Offices*, and the *effects* of his Offices, revealed in the Gospel, as being *infallibly true*, for the Authority of God Speaking or Revealing.

This by our Divines, is called Dogmatical, or Historical Faith, and is made light of by most, and having but little in it: But it is by them who were never loaded, burdened with Temptations. Human Faith is very common, but not Divine Faith.

I find in the Old Testament. When God spake either immediately to Man, as to *Abraham*, *Gen.* 15. 6. or sent *Moses* to *Israel*, with *Messages* הֶאֱמִין and afterwards some of the Prophets, the word *Believing* is used, about fourteen times: But the word most frequently used, is *Trusting*, some- בָּטַח time, *Relying*, *Resting*. Which Acts, properly belong to the *Will*: But שָׁעַן in the *N. T.* the great word is, πίστις, πιστεύω *Believing*, about an hundred times used; the word *Believing*, properly belongs to the *understanding*. I was thinking, why the word should be so much used in the *N. T.* over it was in the Old? Tho' Christ was promised in the *O. T.* yet not known, but for God, in the *O. T.* Natures light, help'd to discover a God, *Optimus*, *Maximus*. If a God, then what ever he speaks, is Truth; and therefore to be believed: a God that can Lye, is no God. If a God, he must be *All-sufficient*, therefore to be Trusted: an Impotent God, is no God.

But when we come to Christ, and hear his Person to be *God*, *manifest in our Flesh*. Two Natures, Divine and Human, united in one Person; His Offices, and the effects of these, to be such as our Justification, Reconciliation, *&c.* These things are so above our Reason, that to *believe* these Propositions to be infallibly *true*, is a very hard matter: And I doubt not, when the Text tells us, *Phil.* 1. 29. that Faith is *the Gift of God*, and that Faith is wrought *by the power of God*; *Ephes.* 1. 19. *Col.* 2. 12. the Text doth aim at this Act of Faith, as well as any other; and I doubt not, but the Faith of most in this particular, is but the *Colliers* Faith, to believe, as the Church, and others believe, but not by the Teaching of God.

2. Christ is received into the *Judgment*, by *Approbation*, the understanding being illightned to see this Christ, as I said before in his *Person*, *Offices*, *&c.* being before sufficiently convinced by the Law, what a miserable Creature he is in himself, there appears to this Soul, an absolute necessity *of*, and glorious excellency *in*, this Christ so suited to its condition, that the *Judgment* highly *approves* of this Christ, as the *adequate good* for its self, answering all the wants of the Soul: And thus highly approving of Christ, it dictates to the *Will*, to receive, to embrace him, for here alone is *Salvation* to be found.

3. Christ is received into the *Will*; the same good Spirit, who is at work in the understanding and Judgment, renewing the *Will*, doth incline the *Will*, and that rationally to follow the understanding, and the Judgment, so that it *Consents*, *Embraceth*, this Christ, thus presented to it, by the understanding and the judgment, *freely* and *gladly*.

Thus is Christ received into the *Understanding*, *Judgment*, and *Will*, else the Reception is false, and the Faith unsound: If the *Will* * be not gained, there is no saving work done: *Ye* Will *not come to me, that you may have Life*, John 5. 40. *He that* Will, *let him take the water of Life freely*, *Revel.* 22. 17. While this work is *Doing*, the Soul takes no notice of these distinct Acts; but when the work is *Done*, the Soul can reflect, and see these clearly: But to say, *this Christ is mine*, that is another thing.

* *Ephes.* 3. 17. *Ames Medul. Th. cap.* 3. *Th.* 19. *and c.* 26. *Th.* 23.

The Soundness of this Work, lying in the *Object*, we receive, and in the *Act of our receiving*, the *manner* of it, I have opened in the *Real Christian*, and therefore say no more here.

This

This Definition of Faith in Christ is.

1. Grounded clearly upon Scripture, *so not that.*
2. I can Preach this to all Men, *so not that.*
3. It takes in *all* Sound Believers, *so not that.*
4. It is found in sound Christians at *all* times, *so not that.*
5. It gives up *all* the Faculties to Christ, he posseſseth them, *so not that.*
6. It gives all the Honour, to Christ, *so not that.*
7. It is croſs to Fleſh and Blood, and carnal Reaſon, *so not that.*

The other Definition of Faith, *viz.* By aſſurance, *that Christ is mine, that my Sins are pardoned, &c.* brings in comfort to *me*, but this Definition, gives glory to Christ, and let this go first, elſe the other is but a Lye, let Mens comfort be never ſo great.

I will return to this again, and move two Queſtions, when I have Anſwered Mr. *Davis*'s third Head.

3. *You would have us Form a Definition of Faith out of the Text you give*, viz. *Heb.* 3. 6. to which you add, *Heb.* 10. 35. ſo I will joyn them; for they both aim at the ſame thing, Heb. 3. 6. *If we hold faſt the Confidence*, &c.

What you underſtand by *Confidence*, I cannot tell; but both theſe Texts ſpeak to them who were *Believers* before, and he exhorts theſe Believers to put forth an Act, for the Honour of that Christ, in whom they had believed. The fear of the Apoſtle was, leſt theſe *Hebrews*, partly from Perſecutions, and partly from Temptations, from the *Jews* their Nation, ſhould fall from the profeſſion of the Goſpel, to *Judaiſm*: Therefore he exhorts them to a free, open, and bold Profeſſion of the Goſpel, that *Truth* upon which their Hope was built, againſt all Dangers and Oppoſitions, and an open oppoſing of our Hope, or that which is *Hoped* for, againſt all Perſecutions and Dangers, and that with a Holy boaſting, *&c.* The word παῤῥησία denoting, a *Freedom, Liberty*, in ſpeaking or doing any thing towards God or Man: Dr. *Owen* denies, that it ſignifies that *Fiduciary Truſt in God*, which is an effect of Faith, and wherein ſome have thought the *Nature* of it to conſiſt; and this I believe, was your Senſe Mr. *Davis*.

Thus the *Dutch* Tranſlate the Word, *Courage*. So Mr. *Leigh*, it ſignifies *Boldneſs of Face, Freedom of Speech*, and ſo other Authors whom he quotes.

As to the *Heb.* 10. 22. which you quote, ſee Doctor *Owen* on the Text. *The full aſſurance of Faith here*, ſaith he, *reſpects not the Aſſurance, that any have of their own Salvation, nor any degree of ſuch Aſſurance: It is only the full Satisfaction of our Souls and Conſciences, in the Reality and Efficacy of the Prieſthood of Christ, to give us Acceptance with God, in oppoſition, unto all other ways and means thereof:* [theſe *Hebrews* ſhall not need return to *Judaiſm*, to their Prieſts, or High-Prieſt, of which before he had been ſpeaking, here we have a High-Prieſt, infinitely beyond them, to Act between us and God for us, *Heb.* 5. 1, 2.]

'For what the Doctor Adds, this *perſwaſion* is accompanied with an *Aſſured* Truſt of 'our own Acceptance with God, in and by him, with the Acquieſcence of our Souls 'therein. That the True Believer in Christ, doth truſt to him ſtrongly, and only for his Acceptance with God through him, and doth Acquieſce in him for *Acceptance*, is very true: But that every Believer is aſſured, that he is *accepted*, that I know was not his meaning, nor is true; that the True Believer is labouring for it, is true.

For your next, Gal. 2. 20. *I live by the Faith of the Son of God. Paul* was a Believer before, and this ſhows what Believers ſhould do, and doe. But there is a great difference between Texts, which gives a Definition of Faith in Christ, that we may know what makes a Believer, when he hath the true Eſſence of Faith; and ſuch Texts as tells us, what *Acts* theſe Believers ſhould put forth; as much as between the Root, or Tree, and the Fruit: ſuch are the Texes you mention.

As for the *Heb.* 11. 1. Faith in that Text, extends further than to Faith in Christ, or Juſtifying Faith, witneſs the examples given in that *Chapter* of Believers. That

Faith

Faith respects every Testimony of God purely, that whatsoever he speaks or promises, shall be as certainly performed, as if it were now at this *present* done: Faith in the Object: this Faith hath every true Believer in Christ.

Definitions I said, give the Essence of things. *Essentia est id per quod res constituitur in certo genere Entis, & ab omnibus aliis distinguitur.* There are Degrees indeed of Faith, which appears in the *Acts*: But *gradus non variant speciem*, a Child of a week Old, is *Homo*, though not *Vir*. 2 Pet. 1. 1. *they had obtained like precious Faith*: though Believers are not all *alike*, yet if it be True Faith, this Faith is *alike precious*. It gives a Title to *Justification*, *Adoption*, and all the Blessings of the Covenant of Grace, as well as the strongest Faith. So that all the Texts you have quoted, are nothing to the purpose.

Having answered your three Heads, now I return to my question.

Quest. *How doth, or how should Faith consider Christ, in receiving him as King?*

Answ. I presume, must look on him as a King that gives out his Laws, and requires Obedience of his Subjects, and so indeed, must they give Obedience to the Laws of Christ. The *Socinians*, tell us of many new Laws Christ hath added; which made *Typho* the *Jew*, tell *Justin Martyr*, it was impossible to keep them: T'is true, a King without Laws, is no King. But I conceive, that Faith in receiving Christ, doth not, and should not only look on Christ as a *Soveraign, making and giving Laws*; but also as one, that will *help his Subjects to keep his Laws*. I touched this in my *Real Christian*, but here I will follow it, being of great use to Christians, who while they think of Christ, as a King only giving Laws, and Obedience they must give, but feeling within their own impotency, and what work that body of Sin makes within, sit down discouraged, they shall never be able to obey him, and so prove Hypocrites, when all is done.

First. All the *Anointings* of Christ or his Offices, concur to work out our Redemption, and Salvation; but only *giving Laws*, and *requiring Obedience*, do not help to our Redemption: but considering our Corrupt Nature, accidentally help on our Damnation: We have Laws enough to Condemn us.

Christ as a *Prophet*, healeth our *Ignorance*, *Blindness*; his executing that Office, doth not lye barely in Revealing his *Fathers Will*, but as the Prophets taught the People also, so doth Christ teach his People *effectually*, else he could not be *made to us Wisdom*, 1 *Cor.* 1. 30. we being Ignorant and Foolish, cannot be made *Wise*, without his Teaching.

Christ as a *Priest*, by his Sacrifice and Blood, makes up our Peace; brings in Redemption from Guilt, Law, Curse, Condemnation. These are excellent; but saith the poor Christian, what shall I do with this vile Heart of mine, the Corruptions I find moving and working there, *I shall one Day, dye by the Hand of* Saul, 'tis impossible to stand? How shall I do for Grace, to walk with God, my Nature being so opposite to Holiness? Christ is a *King*, must answer this, it belongs to this Office properly.

Christ I conceive, doth this two ways.

1. *Morally.* Christians in conflicting with their corruptions and temptations, fetch Arguments from several Topicks, [the fight being between Reasons, and Reasons, a Rational Battel.] The Majesty and greatness of God commanding, the Love of God, Love of Christ, his Sufferings, Heaven, Hell: Christ their King by his Spirit, makes them see and feel the force of these Arguments, that they prevail, he puts forth an *Efficiency* in these Arguments: Whence Christians find a strange difference in these Arguments at one time, over they do at another: At one time the Arguments are strong, prevail, and do the work presently; another time we use the same Arguments, the Spiritual Logick or Reason is the same; but they prevail not as before; the Temptation holds Corruption Works, Heart's quite out of order, in danger to be carryed away with the Temptation, the Soul cries out, I shall prove an Hypocrite: There wants the influence of this Blessed King, to make us see these Arguments in the Reality; for though we fetch our Arguments from Majesty, Greatness

of God; the Love, the Excellency of Christ, *&c.* yet that Majesty, Greatness, Excellency, Love, are not seen, nor apprehended by us in their Glory at one time, as they are at another: So the Argument prevails not.

2. *Phisically*, there is something of this in the former, in the *Efficency*, which he puts forth to make those Arguments strong and prevalent: But here I mean by a *Physical Power*, he represseth, and keeps under the Body of Sin; that corruptions shall not stir and work, as they please, or *Satan* please: When the Males went up to *Jerusalem*, left their Wives, Children, Cattle and Goods at Home, this was a fit time for *Israel's* Enemies, to make inrodes, and spoil the *Israelites*, but *Exod.* 34. 24. God promised *Israel*; *Neither shall any Man desire thy Land.* God would not let such thoughts or desires to be working, while they kept to him: This was surely by a *Physical Power*, over-ruling their Affections. Lay but a Finger upon the ballance of a Clock, no wheel moves; we speak of the *Restraining Grace*; I conceive there is a difference between *Restraining Providence* common to all, and *Restraining Grace*; which Christ our King gives forth out of the *Covenant of Grace*, proper to them, who are under this Covenant, whereby unruly Lusts are suppressed, without which [though many Christians have very little quietness in their Lives] we should never be quiet, but our vile Hearts, and *Satan* would be continually working: This I conceive is done by *Physical Power*.

2. If Faith considers Christ only as a King, giving Laws; but we must give the Obedience from our own *Natural Power*; we are in a miserable condition, as to Obedience, under a Covenant of Grace, over we were in the Covenant of Works: then we had a power to obey *perfectly*; But now we should not have power to obey *Sincerely*, even Gospel Obedience, is too hard for our first Created Grace alone.

3. It is a Branch of the Covenant of Grace, whereof Christ as the Head of all his Members is interested and concerned, the second *Adam*, *I will put my Spirit within you, and cause* [O Blessed Word] *you to walk in my Statutes, and ye* shall keep *my Judgments, and do them*: Hence *Davids* Petition, *Psal.* 119. 35. *Make me to go*, &c. *Psal.* 25. 5. the same *Hebrew* Word, in both places, and the same Conjugation in *Hiphil. Verbis Kal addit Causam, cujus virtute, impulsu, jussu, vel permissione fit Actio.*

Ezec 36. 27. עש יתי

הדרי בני

4. Christ is made to us by his Father, 1 *Cor.* 1. 30. *Sanctification and Redemption.* He Redeems from the Wrath of God, Curse of the Law by *price*; From the Power of Sin, *Satan*, World, *&c.* he Redeems by *Power*: But this part of *Redemption*, and *Sanctification*, belongs to Christ as our *King* to effect; then Faith must so look unto Christ in receiving him.

5. The Work of *Faith*, is to unbottom a Man, and take him quite off from himself, and carry him purely to Christ, to fetch *all* from him, whom God hath made *all* to us, that God requires of us, and is necessary for our Salvation. The Growth of Children, is when they can get out of their Nurses Hands, and run alone: But the Growth of a Christian, is not to get such strength, as to get out of Christ's Hands, and walk on the Feet of our own Grace, but to get out of our selves, and to be strong in him, quite contrary to Natural Strength and Growth, *I Live by the Faith of the Son of God*, Gal. 2. 20.

6. The Work of a King, is not only to make Laws for Subjects, but to look to the Peace and Welfare of his Subjects, in defending them from Enemies, Injuries, *&c.* whence our *Catechism* answering the question: *How doth Christ execute the Office of a King? A.* By Subduing us to himself, [*making us Voluntary Subjects, which no King can doe,*] Ruling and Defending us, and in Restraining and Conquering his and our Enemies: Thus *Zacharias*, *Luke* 1. 74, 75. This is more than to give us Laws to obey; and thus ought Faith to look upon Christ, in receiving him our *King*. And now, *Let the Children of* Zion *be joyful in their* King. *Psal.* 149. 2. this is a Comfortable and Encouraging Meditation, while we Meditate upon Christ, being a King, and our *King*, under the Covenant of Grace, he commands Faith by the Gospel, which is a Law, and gives power to obey that Law.

There

There is one Word yet in the Text, *viz.* a Title given to Christ, *Lord*; thus *Paul* to the *Jaylor*, Acts 16. 31. *Believe on the Lord Jesus Christ*; the Apostle useth it eight or nine times, in his Apostolical Benediction, in the Close of his Epistles. *The Grace of our* Lord *Jesus Christ*: 1 *Cor.* 8. 6.

'Tis to be observed, when the Angels brought the good Tidings to the Shepherds of Christ's Birth, *Luke* 2. 11. they call him a *Saviour, which is Christ the Lord.* Peter, *Acts* 2 36. *God hath* made *him, Lord and Christ.*

Here is a difference: Christs *Dominion* extends further than his *Redemption*, the Angels had no need of Redemption, yet he is *their Lord*; and that the Angels meant, *your* Lord, and *our* Lord; for by him, were the Angels Created; therefore their Lord. 1 *Coloss.* 16. Creation is a strong ground for Lordship. But *Peter* speaks of his being *made* a Lord, he comes to this Lordship another way, by his Work of Redemption, 2 *Pet.* 2. 1. this is the Reward given to him for his Service: The Father calls him his *Servant. Isa.* 42. 1. and 52. 6. 13. and 52. 6. 11. So *Phil.* 2. 7. The *Servant* now is become a *Lord, Phil.* 2. 10, 11. *Math.* 28. 28. *All Power is* given *unto me*, in Heaven, and in Earth. *Ephes.* 1 21, 22.

That Κυριος is an Essential Name of God, is granted. But, *Socinus* tells us, if the Article be joyned to it, then it signifieth *Christ*. If without it, [which it is in abundance of places where Christ is spoken of] then it belongs to God. *Grellius* does not so well like this, he hath another Phansy, as weak as the former. If Κυριος be the *Subject*, then it belongs to God; but not if it be the *Predicate*, they may say any thing, if it be *proved*, because 'tis said.

But the Learned *Lutheran Calovius*, hath given us a good Rule, when the Word Κυριος [*Lord*] is used in the New Testament, properly in the Singular Number, without any Restraining, or Limiting Conditions, *Tom.* 2. *p.* 506. then it doth denote, the Divine, most Eminent, most Absolute, most Omnipotent Dominion, agreeable only to God: Unless the Circumstances of the Text, shews the contrary, and thus we find it given to *Christ*.

Quest. *Is there any Difference between Christ being* King, and Lord, *between our receiving him* King, and Lord?

Answ. Yes there is, and great difference too, we read of no *Lords* Anointed, *Christ* we know signifies *Anointed*: by his being *Gods* Anointed, or Christ, he becomes *our Jesus*. All the Anointings of Christ *respect us* our good, our Salvation; so doth his being our Anointed, *King*: But *Lord*, as it Denotes his *Dominion* over us, so it Denotes what Duty we owe to *Him*: He by being our *King*, makes and enables us to perform that Service which we owe to Him *Our Lord*, who hath *Bought* us. *Buying*, gives a Title to Dominion, *Gen.* 17. 13. *Exod.* 21. 21. But Christ hath bought us, 2 *Pet.* 2. 1. 1 *Cor.* 6. 20. *Apoc.* 5. 9. ηγορασας, *thou hast bought us, à γοραζω, pretio numerato Emo.*

Hence who receives *Jesus Christ* aright, receives him *Lord* too, else his Reception, or his *Faith*, is but a *Lye*. He is the Lord of their *Faith*, and the Lord of their *Lives*, who ever believes in Christ aright: So saith Bishop *Davenant* on the Text. This *Lord* hath *Commandements* for his Subjects to obey, *John* 14. 23. *they keep his* words, *his* Commandements, 21 *v.* and 15 *Ch.* 14.

From this, I take notice of Mr. *Crisp*, who tells us, from *John* 3. 16. *p.* 40. *here is nothing required, but* Believing *to everlasting Life*, and from *Act.* 16. 31. *Here is complying with no other Gospel Rule for Salvation, but* Believing *in the Lord Jesus*. He puts me in mind of an Old Professor near us, that laid by Ordinances, and when Christians asked him, why he did not go to Church? He would answer, *what can they teach me better then* Faith? This word *Faith*, was all he cryed up, or cared for, and so dyed. His State must needs be good by Mr. *Crisp*, but this *Believing*, is *Receiving Christ Jesus the Lord*. Let a Man understand these words, what the *Lord* comprehends in it, and answer this Definition, and he shall be saved: Will this *Lord*, have nothing to do with *Gospel-Holiness*? *p.* 20. Mr. *Crisp*, speaks thus, *Repenting, Believing, Gospel-Holiness, Blessed Graces all*; *but what have they to do with Salvation?* If they have

 nothing

nothing to do, then leave them out: But for all your crying up *of Justification*, they that have not *Repentance to Life*, found *Faith* in Christ, and *Gospel-Holiness*, shall never be saved, these are either *Seminally* in all [as in Infants saved] or Seminally and *Actually*, as in persons Adult. Though they have not the *Meriting Causalitie*, which belongs only to the *Righteousness*, *Death* and *Sacrifice* of Christ; *yet without* Holiness, *no Man shall see God*, *Heb.* 12: 14. as well without Repentance, and Faith there is no Remission: what ever God made or appointed Christ to be to those that are saved, all that must be found in those who shall be Saved: But God did not make Christ to be only *Righteousness* to our Justification, but he made him also to be our *Wisdom*, *Sanctification* and *Redemption*, [not only from the Curse of the Law, Guilt of Sin, but also, from the Power of Sin, World, Self, *&c.*] 1 *Cor.* 1. 30. so that to say, no more is required to our *Salvation*, than to our *Justification*, is false.

That old saying concerning *good works*, that they are, *via ad regnum, non causa regnandi*, is true, *Strait is the Gate*, *narrow is the way that leads unto Life*, *Matth.* 7. 14. 'Tis a way *of Holiness*, *Isa.* 35. 8.

These things I take to be true.

1. Obedience is indispensably due, from the Rational Creature, to his Creator, be he under this or that Covenant; God *cannot*, as he *Will* not part from his *Right* herein.

2. A Sanctified renewed State after the Fall of Man, whereby a Man acted by the Spirit of God, is enabled to give this Obedience to God, though it be not perfect, as the Covenant of Works requires, is yet the effect of the Free Love, and Grace of God, and the Merit of Christ, as well as is our Justification.

3. The Sincere [though imperfect] Obedience of a True Believer in Christ, is accepted of God, and as pleasing to him, as was *Adam's* Perfect, and Personal Obedience, it serves his ends. Had *Adams* been more pleasing to God, it should have stood, *Isa.* 56. 7. and 60 *Ch.* 7. Blessed be God for, *Exod.* 28. 38. though this *covering* is too short for our *Justification*.

4. God will graciously reward this *Obedience* of his People.

5. This Sanctification and Obedience, is necessary unto Gods Righteous Judging of the World. How will the Holy one proceed? Will he tell Men, these I did Elect freely to Salvation, and so were actually justified from Eternity, by that Eternal and Immanent Act of mine, [as Mr. *Davis* tells us,] therefore I save them? Will he please to say, I imputed my Sons Righteousness to these, and not to others, therefore I save them?

I think according to the Law Men lived under, so will God proceed in Judgment: *Rom.* 2. 12, 16. this last verse tells us, he *will Judge Men* [who lived under the Gospel] *according to my Gospel*. [Christ the *Author*, *Paul* the *Preacher* of it.] If he will Judge according to the Gospel, then the *Gospel* is a *Law*: Where there is no *Law*, there is no *Judging*; for the *Judge* is to pass Sentence according to *Law*, and is to be ruled by the Law. *Repentance* then, and *Faith*, and *Gospel-Holiness*, will be of some use, say Mr. *Crisp* what he please. God will Judge Men, by what is wrought in Men, and what they have wrought, 2 *Cor.* 5. 10. So his Judgment will be decleared to be Righteous, in *Condemning* some, in *saving* others, as he clears himself, *Matth.* 25. 34, &c. 41, *&c.* even by the Works of Men.

Whither Mr. *Crisp*, and Mr. *Davis*, will charge me therefore to be a *Neonomian*, I cannot tell, I shall tell them how, for many years I have understood *Justification* in it's *Causes*, and that is the cleerest way to give ones Opinion of a thing:

1. The *Efficient* cause, if we respect the *unity* of the Essence, is God; Father, Son, and Holy Ghost: But if *Order* of Persons, then God the Father.

2. The *Material* Cause, the Active and Passive Obedience of Christ *Only*. *This is the alone Merit.*

3. The *Formal* Cause, the Fathers free Imputation, of this Active and Passive Righteousness of Christ, to that Soul who hath believed in, or received his Son, Jesus Christ the Lord.

4. The

4. The *Moral Inſtrument* or Condition, is Faith, not as it is an Inherent Quality, not as it is a *working*, but a *receiving* hand by Gods appointment.

5. The *Final* cauſe, the Manifeſtation of the Glory of his *Mercy*, [towards the Sinner] mixed with *Juſtice* [in reſpect of Chriſt.]

The *Effect* of this, the Acquittance of the believer from the Sentence and Condemnation of the Law, and the Believer *reputed* Righteous before God.

If this be right, then why there is ſuch a Clamour made againſt Mr. *Williams*, as if he were unſound in the Doctrine of *Juſtification*, I cannot tell; for as I underſtood him, he agrees with me in every particular: If we be unſound, ſhew us our *Error*.

Mr. *Criſp*, I ſee, becauſe Mr. *Williams* differs ſomewhat from other Divines in his Interpretation, of that *Phil.* 3. 9. Inſults over him very much: But that doth not prove Mr. *Williams* to be unſound in the Doctrine of *Juſtification*: if he and I be in an Errour, let Mr. *Criſp* or others ſhow us it.

Yet as to theſe 8 and 9 *v.* of that *Chapter*, doth the Apoſtle ſpeak of nothing, but the Righteouſneſs of Chriſt *imputed* for our *Juſtification*, in theſe *verſes*? thoſe words, in the 9 v. *The Righteouſneſs of God which is by Faith*, being the ſame with *Rom.* 1. 17. and 3. *c.* 21, 22, 26. and 10 *ch.* 3. do ſignifie the *Righteouſneſs of Chriſt, imputed to our Juſtification*, I grant it; yet deny it's only that.

For 1. Did *Paul* deſire *to win* Chriſt, only for his Juſtification? 8. *v.*

2. Where the Apoſtle ſaith, (as for ἥγημαι and ἡγοῦμαι, I do not much regard the difference.) and *do count* them *but Dung*, what is the Antecedent to *them*? Is it not, *all things which he loſt by Chriſt*, in the former words? But did *Paul looſe the inherent Righteouſneſs* he had from Chriſt? I ſuppoſe the Apoſtle throws away his Phariſaical Righteouſneſs, and will own no Righteouſneſs, but what comes from Chriſt only. Had the Apoſtle any Goſpel Inherent Righteouſneſs, before he knew Chriſt? How then could he *looſe* that which he had not? Nor would he *looſe* it, when he *had* it.

3. And is the Inherent Righteouſneſs of Chriſt ſo Contemptible, to be counted *Dung*? The Lord give me more of that Dung.

4. The *Inherent Righteouſneſs* we have from Chriſt, is it not *by Faith* in Chriſt, as well as *Imputed Righteouſneſs* by Faith? Both bleſſings of Communion flowing from our Union with Chriſt, 1 *Cor.* 1. 30. he is made of God to us *Sanctification*, why then may not this be found in the *9th. verſe*, As the other is?

5. *That I may be found in him.* Found *when, where*? At the *Day of Judgment*, ſay all the Expoſitors, I ſee: Then both Righteouſneſs *imputed* to anſwer the Breach of the firſt Covenant, and our Sins and Failings under the new Covenant, and *Inherent*, to anſwer the Goſpel Righteouſneſs, as being different from that *perfect* and *perſonal* Righteouſneſs, required in the firſt Covenant: *Both* theſe I ſay, as flowing from Chriſt, we muſt be *found* in, elſe no ſtanding at that Bar. What will God Judge the World, only by *Imputed Righteouſneſs*? *Without Holineſs, no Man ſhall ſee God*: this is not meant of *Imputed Righteouſneſs*. This Righteouſneſs Inherent, is not our *own*, as the Righteouſneſs of the firſt Covenant was, and as *Pauls* Phariſaical Righteouſneſs was his *own*; for it is *from Chriſt, who is our Life. Coloſ.* 3. 4.

Paul ſaith, Gal. 2. 20. *I live by the Faith of the Son of God.* Juſtification is not a principle of Life in us, that conſiſts only *in Reputatione Dei*. But the Righteouſneſs, of Inherency, Regeneration is; and ſhall that be left out here, in the *Philippians*?

Take them both, and they agree with the Text, Iſa. 45. 24. *Surely ſhall one ſay, in the Lord have I Righteouſneſſes*; the word is the plural number, I know in the *Hebrew*, צדקות *Pluralis numerus pro ſingulari quandoque ponitur ad denotandam magnitudinem & excellentiam*, but that is nothing here, for there are *two Righteouſneſſes*, and two only, which we have, and *muſt* have, and muſt have from that our *Lord*, and *Piſcator* interprets, as I do. How *Heartily*, how *Feelingly*, doth a Sound Believer in Chriſt ſpeak theſe words, and joys in them!

And to Aſcribe both theſe Righteouſneſſes to Chriſt, is the plain Scope of Mr. *Williams*, his Interpretation of *Phil.* 3. 8, 9.

As

As for *Justification*, there is no Man that knows *himself* in his own vileness, and God in his Purity and Justice, but meditating upon the Counsel of God in Christ, what a way he hath found out to Justifie a Sinner, believing in his Christ, and in fine to come to that 24 *verse* of *Jude*, but he must needs stand amazed, admiring at this infinite Wisdom, and love of God: But to have such Inferences drawn from hence, *that God seeth no Sin in his People*; *that God doth not correct his People for Sin*: *That* David *was as pleasing to God, when he committed Adultery with* Bathsheba, *as when he danced before the Ark*, &c. of which Language, I have heard enough, about sixty six years since; and can now read the same, in our later *Antinomians*, even Mr. *Davis* and others, besides other things inferred from the Glorious Transactions, between the Father and the Son, in the Covenant of Redemption, which I read from Dr. *Crisp*, and Mr. *Davis*, which do not agree with the Gospel Dialect; but do in their Language, give encouragement to Sin, and boldness under Sin; if Men will write against such things, can they justly be blamed? Herein Mr. *Crisp* hath not dealt candidly with Mr. *Williams*; for I take notice several times, he writes, *I know Mr.* Williams *in words, denies our Sanctification to be a part of our Justification.*

Answ. If you *know*; he denies it; why is he charged then as unsound in that point. Surely Mr. *Crisp.*, did not read over Mr. *Williams Defence of Gospel-Truth*; if he had, he could not have written against him as he hath done: how a Man can write more clearly, then he hath done; I cannot tell.

Give me leave to make a short Digression, upon occasion of a question started by Mr. *Williams*, some-where I have read it in him, viz. *Wether by* Israel, *in the* Jer. 31. 31. *Natural* Israel, *or Spiritual* Israel *be meant*?

I humbly conceive, *Natural* Israel.

1. With what *Israel*, God made the Covenant, when he brought *Israel* out of *Ægypt*, with the same *Israel* he makes the New Covenant: It seems by the Text to run smoothly, nothing appears to the contrary. but that was *Natural* Israel.

2. To make *Spiritual* Israel, the Law must be put into the inward parts, it must be written in the Heart: The Lord must be known; the stony Heart must be taken away, a Heart of Flesh given, else there can be no *Spiritual* Israel. If then *Spiritual* Israel be meant, the Sense must run thus: When you are *Spiritual* Israel, I will make you *Spiritual* Israel. When the Law is written in your Hearts, then I will write, when the thing is done before, I will do it. This is absurd.

I could add more, but forbear: Only this I say, when God will do these great things for *Israel*, there will be a Spirit of Repentance poured out upon this *Israel*, and Faith in Christ. *Zachar.* 12. 10. v. that *Chapter* was never fulfilled to this Day. Faith and Repentance shall never be out of Date: Unless their Notion be true, that the State of the Thousand years shall be a *Sinless State*, then Repentance possibly may be needless: But *vix credo.*

CHAP. III.

About Assurance.

1. Quest. WHither *all Sound Believers, have* some *Assurance of their Justification and Pardon of Sin*?

Answ. Mr. *Davis* p. 53. Answers. *The least Degree of True Faith, hath* some Assurance *in it.*

Say you so Mr. *Davis*? That Holy Man of God Mr. *Richard Rogers*, and you are quite opposite; he saith there may be *True Faith*, and yet *no* assurance: How many examples

examples might I here produce, to prove the falſhood of your Aſſertion; but I will only name One, and that ſhall be in ſtead of the reſt which I have known: The Perſon lived in the Town where Mr. *Richard Rogers* lived and Preached, by Name, Mr. *Clark*, one of the chief of the Town, a Man of excellent Piety, and Honoured God in his place; but ſo far from Aſſurance, that he went drooping: His Godly Maid-Servant, was always ſinging at her Work; *Ay Wench, ſaid he, thou canſt ſing*; yea Maſter, ſaid ſhe, I have none to pleaſe, but God and you: He would turn away, and weep. Thus went he forty years in the dark, as to any Aſſurance that I could learn: But at laſt, God came in with a full Aſſurance; then ſaid he, *theſe Eyes of mine ſhall never cloſe, till I get to Heaven*: There lay he, ſeven Days and Nights, his Eyes never cloſed, but was filled with Praiſing and Bleſſing of God, giving Counſel to thoſe, who came to viſit him, and ſo went to Heaven. I had this from his Maid-Servant, who was with him, when he lay thus, and dyed: I could give other notable Inſtances.

2. Can a Man have Aſſurance of his Pardon, before he hath Aſſurance that his Faith is ſound? And is this ſo quickly known? What *your* Believers attains to at firſt, that can ſtep out of their Sinful State, into a Goſpel State, without the Triumph [as Mr. *Criſp* calleth it] of Legal Preparation [which you alſo oppoſe] I know not. But I have known as good Chriſtians, as any of your Followers, that could ſay no ſuch thing. I could here have enlarged, but forbear.

2. Queſt. *How may we come to the Aſſurance of our* Juſtification?

Anſw. Here the *Antinomians* in *New-England* made work. They muſt have it, by the *Immediate Teſtimony* of the Spirit, or 2. By an *Abſolute promiſe*, given in by the Spirit: They who had it thus, were under a Covenant of *Grace*. But for the *Third*, to have it made out by *Sanctification*, in a *way* of *Self Examination*, and *of Argumentation*, this was the mark of thoſe, who were under a Covenant of Works.

Dr. *Criſp* denies all marks, and tells us of a *Revealing Evidence*, and a *Receiving Evidence*, the firſt is. the *Voice of the Spirit of God, to a Mans own Spirit*: Thy Sins are forgiven thee. The ſecond is, *the Eccho of the Heart anſwering the foregoing Voice of the Spirit*, my Sins are forgiven me, ſaith *Faith*. Thus we come to our *Aſſurance*.

As for that ſaying, *The whole Eſſence of Faith, is nothing elſe but the Eccho of the Heart, anſwering the Voice of the Spirit, as before.*

What *Faith* doth the Dr. mean? If he mean *Saving Faith*, I will be bold to ſay, he that hath no other Faith but this, ſhall never be Saved. *Saving Faith* is another kind of thing.

But ſuppoſe it be *Faith*, bring this Faith to the Tryal, how ſhall I know whither this Faith be *ſound* Faith? is it not by the *Fruits* of it, as the Tree is known by the Fruits; if it bears not Goſpel Fruits, it is but a Lye: then we muſt come to *marks* at laſt, and ſo we muſt, when all is done.

There is a queſtion alſo, how ſhall I know it is the Spirit of God that reveals to me, my Sins are pardoned? *Satan* being Transformed into an Angel of Light, cannot he play ſuch a *Revealer*, and tell an unſound Heart, *thy Sins are forgiven thee* and fill him with joy? I doubt not of it. He that can preſs down ſound Chriſtians, applying terrible things to them, out of the Bible, and keep them in the dark, can raiſe up an unſound Heart, with promiſes out of the Bible, and give him Light.

A Labourer that belonged to a Godly Gentleman, whom I knew well, ſtole ſomething from him. After ſome time, Conſcience did awake, and charged home this Sin, which was attended with dreadful Horrors, and cryings out in a hideous manner; that he did alarm all the Chriſtians in the Town, who came in to ſee a Man hanging over Hell, labouring to ſupport him, but all in vain. At laſt he ſends for the Gentleman, confeſſes his Fault, and gets his Pardon. The Sore is opened: ſtrange were the Heavenly Joys and Raptures, this Man was filled with anſwerable to his Horrors: the Miniſter of the place, a Precious Able Divine, not being acquainted with ſuch Dainties, having viſited him under his Horrors, being *Saturday* when this change appeared,

ed, leaves his Text he was upon, and choſe another; his Diſcourſe tending to this Scope, to ſhew how the Spirit of God was able to raiſe a Man as low as Hell, into Heaven in a ſhort time. The Chriſtians obſerved him, what became of this Man, and one told me, they could not obſerve any true Work of Grace in him.

That there are ſome ſpecial caſes and times, in which the Spirit of God doth ſuggeſt and teſtifie to a Sanctified Conſcience, thy *Sins are pardoned, thou art a Child of God*, we deny not, *&c.* The Soul Aſſents to this, what will you call this; *Faith*? What Faith, *Divine* or *Human*? I ſuppoſe you will ſay, *Divine*; becauſe you take this to be a *Divine Teſtimony*. If ſo, then Divine Faith is not confined to the Teſtimony of God in the Canon of the Scripture. If ſo, I am bound to believe this Teſtimony, to be as true, as I believe the Teſtimony of God in the Scripture, *viz.* I believe that *I am a Child of God, that my Sins are pardoned*, upon this Teſtimony of Gods Spirit, as I believe, *Jeſus Chriſt is a Saviour*, we believe this upon the Teſtimony of God. The Teſtimony of God, requires the ſame Divine Faith.

Then 'tis a Sin, to doubt and call in queſtion this Teſtimony of the Spirit, *that I am a Child of God, and my Sins are pardoned*, as to doubt, whether Chriſt be a Saviour: All Gods Teſtimonies are *equally* true, from the *Infallibility* of him that ſpeaks; God that *cannot* Lye. I deſire the help of my Brethren here; for 'tis ſtrange, that I ſhould believe this, with the ſame Faith and Aſſurance, that I believe my Bible.

Let me offer this to my Brethren, though there be no ſuch words ſpoken to the ear, as *God loves thee, thy Sins are pardoned*, yet there is a ſenſible impreſſion made upon the Mind, of the Senſe of ſuch words accompanyed with ſenſible joy: Now whether do not the *Aſſent* riſe from the Senſe of that impreſſion made upon the mind, accompanyed with ſenſible Joy? As when we giving diligence, to make our *Calling ſure*, do by obſerving and examining our Hearts about the work of *Faith in Chriſt*, which anſwers the *Call*, we examining the Work it ſelf, [ſo *a priori*] and the *Fruits* of Faith [ſo *a poſteriori*] from the ſenſe of theſe found in us, *Aſſent* and conclude, we are *called*: This concluſion, is from *Spiritual ſenſe and experience*. For I humbly conceive, *Divine Faith*, is confined to the Divine Teſtimony of God, in the Holy Canon of the Scripture. I only leave this with my Brethren to judge.

I conceive, there is a difference between a *comfort* and an *evidence*, many Chriſtians meet with ſuch comforts of the ſpirit, from this or that place of Scripture, in reading and meditation, or under the other Ordinances of God: Which much refreſh for the time, and may be afterwards remembred; but theſe comforts go off; but the *Evidence* which ariſes from the ſound work of *Faith* and *Regeneration*, that is abiding as to the Foundation of it.

As for the Abſolute need of the Spirit, to help us to our *Aſſurance*, in the ordinary way of the Goſpel, as we teach, need I ſay, both in the *Minor*, to clear his work, yea, in the Concluſion, to help the Soul conclude? I am as ſtiff for that, as any *Antinomian*.

2. As to *Abſolute Promiſes*, ſuch as *Iſa.* 43. 25. and *Iſa.* 44. 22. *Jer.* 31. 33. divers ſuch, theſe Men produce. Name any *Abſolute* promiſe, which reſpects the *relative* change of a Chriſtian, viz. *Juſtification, Adoption, Pardon*, which in the Application, is not *conditional*, take the promiſes mentioned, who is *Thee, Thy*, in the promiſes? Art *thou* a true Believer in Chriſt? Art *thou* a true *repenting* Soul, [theſe are conditions or qualifications of the Subject] if ſo, then the Application is good: But if not, all the comfort you take from them is but a *Lye*.

3. As for *marks*, this is charged upon Mr. *Davis*: That he *denies Sanctification to be an Evidence of our Juſtification*. p. 18.

Why do not Mr. *Davis* anſwer as he doth, to that p. 17. *Perſons may ſincerely deſire Chriſt to be their Prophet, Prieſt and King, and yet be Hypocrites ſtill*? Now you anſwer, *This is a Notorious falſhood*.

Why do you not anſwer ſo here, and deny that ever you ſpake it? then we were ſatisfied: We know what *Sanctification* is, and know whence Sanctification flows; but your Anſwer is but ſhuffling.

I

I had prepared many things, to ſpeak about *Aſſurance*; but I ſaw my Book ſwel'd in too big a bulk, over I intended, and ſo lay them by.

I only ſay this: I have noted ſome of theſe great Sticklers for Aſſurance in the *Antinomian* way; and I chooſe their State, and their Aſſurance, who come to it by *Sanctification*; before their Aſſurance, that have it by abſolute promiſes, or immediate Teſtimony of the Spirit, as they tell us.

CHAP. IV.

For the other Part of Mr. Davis *Book, which concerns the Church; and the Union of our Brethren.*

HE *would be a Happy Man, that ſhould break all the Churches in* England *to pieces*, p. 21. ſay you, as you are charged.

You have done pretty well for your part, I hear of divers you have broken, take your *Happineſs*. But now 'tis turn'd off to Dr. *Owen*, that he ſaid it. What you ſay to the Opinion of Mr. *Holcrefs* brought againſt you, p. 9. *It is an eaſy matter to fix Stories upon People, when they are Dead*, may be applyed to what you ſay of Dr. *Owen*. I Honour Dr. *Owen*, his great Learning and Gifts, as much as another Man: Yet what the Apoſtle *James*, ſaith of *Elijah*, *James* 5. 17. So I may ſay of Dr. *Owen*: He was a Man *Subject to like Paſſions*; and might let ſome Sentences fall, which might better have been kept in: Witneſs that ſaying of his, *the* Alcoran *may vie Miracles, and Tradition with the Scripture*. obſerve but, *John* 10. 37, 38. and *John* 12. 37. Dr *Walton* hath told him of it.

But Mr. *Davis*; before you come to your perfect Happineſs, by breaking of all Churches to pieces: Let us hear your Reaſons in this Caſe.

There is a Church, [and divers ſuch.] 1. The Members are ſuch, as profeſs a Senſe of a Sinful, Loſt, Undone, Condition in themſelves. Impotent, Hopeleſs, Helpleſs in themſelves; having nothing but Sin and Miſery, they can bring to Chriſt. 2. They profeſs, they willingly receive and embrace Chriſt upon Goſpel Terms. 3. Their Converſation, do no way contradict their Profeſſion. 4. They joyn together, and give up themſelves to walk with God, in the Obſervation of all his Ordinances, *Diſcipline*, as well as others. 5. Theſe chooſe their Paſtor; as for him, he was devoted to the Work of the Miniſtry by his Parents: accordingly Educated in the knowledge of the Tongues, in which the Pen-Men wrote the Scriptures; and alſo in the Arts, which are all Hand-Maids to Divinity. He was well grounded in a Body of Divinity, and had through Grace, had Experience of that Work of *Faith* and *Converſion*, which he is to Preach to others; he is tryed by Learned, Judicious, Divines, for his *Ability* for his work; on the Day for his Separation to his Office, Four or five grave Divines [none of your Mechanicks before] whom God had owned in Converting Work, meet together: The People, openly and unanimouſly declare their Election; the Elders after Preaching and Prayer, ſet him apart, or ſeparate him to his Office, by *Prayer, Faſting, and Impoſition of Handr. Now Mr.* Davis,

1. Give us your Reaſons, why this Church ſhould be broken to pieces: There are many ſuch in *England*.

2. When you have broken, tell us which way ſhould Churches be conſtituted better. Shew us where the fault was before, from the Scriptures; you that talk ſo of the *Pattern of the Houſe*, ſhew us you, a better Pattern.

If you cannot tell me a fault [as I know none] I will tell you *One*; and ſuch a *One*, as I deny you to be a *Goſpel Miniſter*, (not only in regard of your Errors,) what ſtir

to over you make in the Nation. You tell us, p. 28. *you were set apart, to your Pastoral Office, by Fasting and Prayer.*

But I deny this to be *Gospel-Separation.* Whence I argue,

He that cometh not into the Gospel-Ministry, according to Gospel Order, is no Gospel Minister. [if he be so, set by the Bible.]

But Mr. *Davis* came not into Gospel-Ministry, according to Gospel Order: *Therefore,* Mr. *Davis,* is no Gospel-Minister.

For the *Minor.* Separation to the Office of a Gospel-Minister, is to be performed, by *Prayer, Fasting, and imposition of Hands:* Which I have proved by five Scriptures; but Mr. *Davis* was not so *separated.*

If Mr. *Davis,* or any Man else; will please to answer that Book, which I have put forth, upon that question, *Imposition of Hands:* I must desire him to give me at least, *two* as clear Scriptures for Separation, *without* Imposition of Hands, as I have given *five* for it, else I will never reply.

In *Instituted Worship,* we must stick to our Bible. Though I Honour the Graces and Gifts of my Brethren, above my own: Yet I will not give away the Authority of *five* Scriptures, for their sakes. I will not own such a one for my Pastor; nor would I now take any Church Ordinance from him, who is not *separated* according to that Gospel-Order. Mr. *Fenner* tells us, of a Gracious, private Person, who would in Fields and Shops, Treat with Men about their Souls, and brought home 40 to Christ; yet that did not make him a Minister: Hold to Gospel-Order, Honour the Bible, or lay all by.

The *French* Churches say, as renowned *Calvin* says; *though there be no* command *for Imposition of Hands, yet being the constant practise of the Apostles, it ought to be Retained:* accordingly I read in *Eleven* or *Twelve* National Synods, this mentioned: and not one ordained without it.

But whereas they say, there is no *Command* for it; both *Calvin,* and they are mistaken: For it was brought in, by an *express command of God,* in the Separation of the *Levites* to Office. *Numb.* 8. 10. 14. And the practise of it, was continued in the *Jewish* Church, is confessed by Dr. *Owen,* as well as by Dr. *Lightfoot.* So the Apostles, who were *Jews,* practised: What need then of another *Command*; for my part, I do not make Ordination, a Sacrament, as the Papists: Yet I look upon Prayer and Fasting, to be to the Separation of a Minister; but as Prayer before Baptism: If a Man prays; but apply not Water, there is no Baptism, So if Men Fast and pray only, but not *Impose Hands,* there is no *Separation* made. The *Hebrew* word, בדל *in Hiphil,* signifie, *Separavit, distinctionem fecit,* the *Fecit divisionem* *Imposing of the Hands,* makes a clear and plain *Distinction,* of that Person, from all the Church besides; but so do not Fasting and Prayer.

Remarkable is that of the Apostle, Heb. 6. 2. *saith Dr.* Lightfoot. *Observe here, the Doctrine of* Imposition of Hands *in Ordination is a Fundamental point, as well as the Doctrine of* Faith *and* Repentance. *If* Faith *be a Gospel-Principle, so is this.*

To make the Constitution of a Church to be such, that Gospel Institutions cannot be performed according to Gospel-Rules, that Constitution is false.

As to the Agreement drawn up, between the United Brethren in *London,* he tells us, what *his Sentiments* are concerning it. I will attend you presently, Mr. *Davis,* when I have premised these few things in order to it.

Our Blessed Jesus, the *Head* of his Church, which is his *Body. Ephes.* 1. 22, 23. Hath but *one* Body, Mystical upon Earth; *two* Bodies to *one* Head, is Monstrous. 1 *Cor.* 12. 12. ἓν σῶμα. *Ephes.* 4. 4. *Rom.* 12. 4, 5, *&c.* to phansy there can be no *Schism,* in this *one* Body; but only in a particular Church, is very strange, as if the Apostle, 1 *Cor.* 12. 25. meant only the particular Church of *Corinth,* when he saith, *there should be no Schism in the Body.* Were the *Apostles,* set only in *that Church?* 28. v. If Schism were charged upon that Church, though they held Communion at the Lords Table, then a *Minori*

ad

ad Majus, where Communion is denyed; and so they are denyed to *be one Bread, and one Body.* 1 *Cor.* 10. 17. there is Schism with a witness; there was no such wretchedness, appeared in the Apostles days. Whither *Diotrephes*, 3 *John* 9. were guilty of it, I cannot tell. *Schismaticos facit, non fides diversa, sed communionis diruta Societas.* saith B. *Austin, Tom.* 4. *p.* 364.

2. *Unity* in this *one* Body, as it is in it self *Beautiful*; so it is a Duty, wherewith the Members of it, are strictly charged, to preserve it where it is, to heal where it is broken. 1 *Cor.* 1. 10. *Ephes.* 4. 3. *Phil.* 2. 1, 2. and they are unworthy Members of that Body, who do not thus labour to preserve, or repair it. Sin is charged upon them, if they neglect their Duty.

3. Our Lord Prayed for this *Unity* among them, that do believe in his Name. *John* 17. 11, 21, 22, 23.

4. There is a *Brand* set upon them, that break this Union, and make Division, as being persons acted by the Devil, who hates this Union. *Rom.* 16. 17. with 20 *v.* 5. The Divisions between the *Presbyterians* and *Congregational* Churches, were so notorious, that they who were no Friends to us at home, were very well pleased: But our Friends abroad, were troubled. Witness, some Letters written to me, from some Elders of the Churches in *New-England*, About 38 years since, to know what was the reason that *we* and the *Presbyterians*, could not agree, to hold Communion; for I then held, and do still hold with the *Congregational* Churches, in several things. I would not Baptize all in a Parish, though I was affronted openly in the Church; I did Catechise all in the Parish, that were willing: Did not Administer Sacraments upon a Parish account; but required the choosing of me for their Pastor, and joyning with the Church, subjecting themselves to all Ordinances, and to Church-Discipline. [One would not submit, and I would never admit] *Counsel* with the Elders of other Churches, in Church Affairs I defired; but leave the Execution of the Sentence, to me where the case depended, The *Presbyterians* in the Committe, never opposed me in the least; but we agreed as Brethren. Indeed, I did not meddle with their Parishes, to take the best Members away; but gave them Communion, when they pleased, they keeping to their own Pastors: There were no *Human Impositions*, at that time in Gods Worship. Let Schism lye at their Door, who give the cause of Schism; A. Bp. *Laud* himself being Judge.

I could then clear my self, as deserving any Blame. I did then publish, part of a Letter, written to me, from that *Acute, Learned*, and *Godly* Divine, Mr. *Norton*, out of *New England*. I do now publish it again; because Mr. *Davis* is very much concerned in it.

The Association you mention, amongst the Ministers, we much rejoyce in; I never thought it better then Human; but oftentimes worse, that the Presbyterians, and Congregational Men, cannot close together in Brotherly Communion. The power of Godliness, interests us in the Affections of the Godly, above the Notions of either of them, considered apart therefrom. I believe, the Congregational way to be the Truth; yet I think better of many Presbyterians, then of many Congregational Men. 'Tis no wonder, if Independents be unruly, [observe Mr. *Davis.*] *For I distinguish between Independents, and Congregational Men, or rather such,* [*call themselves as they please*] *that will not acknowledge the Rule of the Presbytery, and the Order of Councils.* Observe Mr. *Davis.*

From then, a Learned, Godly, and long Experienced Congregational Divine, Mr. *Davis*, is Condemned, as an irregular person, and ought to be exploded of all Christians; that love Unity and Order in Gods House. No wonder, though the third Synod of *Charenton* in *France*; when they heard of *Independentism* in *England*, what woful work it made here, was so careful, that it should get no footing in their Churches; because, say they, it *ushereth in Confusion, all kind of Singularities, Irregularities, and Extravagancies, and barreth the use of those means, which would most effectually prevent them, and dangerous to the Civil State also.* Thus the Synod, witnesses your carriage at *Kaiserix*: When the Elders went down to Discourse you, to know your Doctrines clearly, as I understand, &c. but to exercise any Jurisdiction over you, I

am confident they had no such purpose, how could they? O! How afraid were you of a *Lordly Classis*, as you write.

But this is a Principle, amongst even the Congregational Ministers, that if persons refuse to obey the judgment of a Council, they with their Churches under them, may and ought to declare that neither they nor any other Churches, ought to have Communion with such Persons as reject the Sentence of a *Council*. Mr. *Davis*, hath made the Name of *Independency*, and such *Congregational Churches*, Odious, by this Act of his.

One thing I observe, before I come to your Sentiments, p 35. you write: *They consented, Articles should be drawn in such a large and loose Frame, that both parties might fix their particular Sense upon it*, &c.

Did you observe this? So did I, and was not pleased with it; but that it was an *abominable piece of Jesuitical Equivocation*, as you write, I cannot yield to that. I think I can tell how it came about, though it hath hindred the Union much.

Mr. *How* [for the Presbyterial part] and Mr. *Faldo* [for the Congregational part,] both Strangers to me, undertook this Work first, as I heard: My Heart did cleave to them both, for this their Undertaking, though unknown. One with whom I deal in *London*, being a Member of Mr. *Faldo*'s Church: I did write to Mr. *Faldo*, and kept intelligence with him; we did agree in our Sentiments, he sent me down a Copy, which pleased me well, and I kept it in my own Hands, as he wished me.

But it seems, that Copy would not take. There were such, as he wrote to me, who though not *Prelates*, yet had a *Prelatical Spirit*, and opposed him in his work: He named none; but I was sure it was not on the Presbyterians party, but I guessed who it was, and a *Scotch* Minister of excellent Parts and Grace, as I have found since; [for then he was a Stranger to me, and came only to see me,] told me, who did hinder the Agreement; I saw I was not mistaken; that Copy then was laid aside. Another was drawn up, much different, from what I had before; which I did not like, as I did the first. Mr. *Faldo* being Dead, I wrote to Mr. *How*, though a Stranger to me, and desired him to give me the reason of this change; for I saw, this Copy was drawn meerly to gratifie the Independents, and but a part of them neither; for I hear divers of them, do ordain with *Imposition of Hands*: Had these Men observed the Rules that the Learned Greek *Scholarius* gave, in the Council of *Florence*, about opening of Scriptures, they would not have set the *Acts* 14. 23. against so many clear Scriptures for Ordination, by *Imposition of Hands*. Now to lay by the Authority of the Scriptures, in so plain a Case, practised by all Churches, since the Apostles days, to gratifie a small party: I thought there was not that due Honour given to the Holy Scriptures, that ought to have been: He answered me, they were worthy Men, both for Grace and Gifts; and they were very desirous, to bring all into an Agreement, and yield to as fair Terms, as they could, both parties consenting to the Agreement, as it was worded.

I wrote to him again till, I suppose, I displeased him. So that Mr. *Davis*, your charging of them with *Abominable, Jesuitical, Equivocation*, is abominable: For it was the esteem they had of Men of your Party, being worthy Men, and the earnest desire of Union with them, according to the Command of the Lord, that made the *Presbyterians*, yield to the wording of the Agreement as it is: And though there be other things, with which I was not pleased, being very darkly expressed; yet this of Ordination, being so expressly against the Scripture, I declared my self against it; and for the rest wait. This being but a beginning; and cost many thoughts, I question not, before they could bring it to this: God in his good time, will clear things, and bring us yet nearer.

For your Sentiments against it.

1. *It is a time of Degeneracy and Deadness, and Apostasie.*

Answ. 1. All the *lively* Christians are at *Rothwell*, and among the *Antinomians*; are they?

2. We do not justifie our selves; But yet are Followers after our Lord, and exercising our Faith upon our Living Head, for more Liveliness. I am sure they were not such, who laboured in this Agreement; and there are many thousands in *England*,

who

who keep their Station, have not Apostatized, and walk with God, who rejoyce in in the Union, you so much Condemn. Their Labour in this work, I hope was no proof of their Degeneracy; it being to obey the command of their Lord.

2. *Professors Ends, are Carnal and Selfish.*

Answ. 1. How do you know the *Ends* of Professors? the Preface to the first Coppy, did breath forth a very Gracious Spirit. *We Ministers of Christ, having before our Eyes, the Glory of God, the Progress of the Gospel, the Salvation of Souls, the Peace and Edification of the Church of Christ: And calling to mind, the sadness of our former Divisions, and our duty and work, that not only the word of God; but his Providence at this Day calls us to,* &c. are these Carnal and Selfish ends? Mr. *Davis.*

Several Letters I had from Mr. *Baldo*, and two from Mr. *How*; and I am confident, their *Ends* were gracious, they sought purely the Honour of Christ, and the good of the Church: And so did the other Subscribers, and I doubt not, so have thousands of other Christians. So that Mr. *Davis*, you do but Act the Devils part, who charged *Job*, for having false *Ends*, in his serving of God. *Job* 1. 9.

3. *The Spirit was not poured down from on High.*

Answ. What is the meaning of this? We must not do our Duty to our Lord; we must not seek his Honour; the good of his Church, till the Spirit be poured down, according to your phansie. I think the Spirit of God was Active in them, who were so Active in this work, for the Lords Honour, and good of his Church.

2. To What purpose, are those *three* Texts you quote at this time of Day: That there will be a great effusion of the Spirit, I doubt not when the *Jews* shall be called home; but Mr. *Davis*, that time is not so near, the Witnesses in the *Gentile* Churches, are not yet slain: So that the Texts you mention, are nothing to the purpose.

4. *The greatest Numbers had forsook the Cause and Banner of Christ, in the Day of Adversity.*

Answ. But why then should not they who did *not forsake*, keep themselves from having to do in making up this Union, as well as you? What Superlative Holiness or Wisdom is there in you, above them?

2. What do you mean by *forsaking the Banner of Christ*? It may be, they went to the *Common-Prayer*. It seems, the joyning with the Church of *England* in their Prayers, is as bad, as the offering of Incense to an Idol, in the time of the Ten Persecutions; is *Novatus*, risen again? Cursed be this Opinion.

3. Though I did not go so far, as Holy Mr. *Corbet*, Mr. *Baxter*, Mr. *Joseph Allen*, Mr. *Anthony Burges*, &c. who did not only go to the Common-Prayer; but the Lords Supper also; some of them at least. Yet when I dye, I choose rather to have my Soul gathered with theirs, then with any *Animonian* in *England*, though I question not the Salvation of some of them. The Providence of God did so order it, that all the time of the Persecution, I kept on my course of Preaching, and Administration of Sacraments, with the whole Church together, I missed not one Day: Yet I do not look on my self one rush the better for it.

Next, you charge some very strangely, I know not what to say. I hope there are very few such, if any: But you do not deny, you say, but, *they may have repented.* That is something.

P. 37. I cannot see but you charge all. *Have* they [whom do you mean by *They*, the *Presbyterians* only, or others also] *Reformed one Hairs Breadth in their Discipline, Admissions, Watch, Care, Admonitions, Censures —— have they not rather gone back ten Degrees*, &c,

If they have been sparing in their *Censures*. I see you abound with them; is it just so as you write? You can espy faults, it seems in others; but you have none. This do not use to be the Temper of sound Christians.

But as to *Admissions*. I read indeed, in Books of *Purity* of Churches, and look to your *Admissions*, &c. I desire the Satisfaction to these questions.

1. Hath God left it in the power of every Pastor, to invent and set up such Rules for *Admission*, as he pleases?

2. Are there qualifications of those, who are to be admitted Members, set down

in the word, with a Command to Paſtors to look: That thoſe qualifications be found in all them, whom they admit, *really*, with the ſtricteſt *Examen* they can make;

3. Or is not the practiſe of the Apoſtles, how they admitted, the Rule to teach us, how we ſhould admit? We muſt have ſome Common Rule to all Churches to walk by, Surely.

4. Do we read, that any who profeſſed their Faith in Chriſt, as the true *Meſſiah*, and gave themſelves to the Goſpel Rules, were Rejected? I grant *Faith* in Chriſt, as the true *Meſſiah*, was a great thing then, over it is now: But then they had *Miracles* to help their Faith. *Act.* 9. 42. *Act.* 8 6. *Act.* 13. 12. was *Philip* blamed for Admitting *Simon Magus*?

Where were Paſtors blamed for *Admiſſions*? For ſuffering wicked impenitent Perſons in the Church, I know they were blamed, when inſtead of growing better in the School, they grew worſe. but I ſpeak of *Admiſſion*; becauſe you write look to your *Admiſſion*.

5. *Ought* none to be admitted into the Church, but ſuch as are *Real* Chriſtians? They muſt be *Real*: If Churches muſt be ſo *pure*, as your Books ſpeak of. Name the Text, that proves it.

If it be ſo, then 'tis with Churches, as with *Ponds*. Some Ponds we obſerve, Tench and ſuch Fiſh, will breed well in; but not fat them; in other Ponds, they will fat; but not breed. Churches it ſeems, are only to *Fat* Chriſtian, [it were well, if they were ſo] not to *breed* them; they are all bred Real Chriſtians, before they come into the Church. Then it muſt not be ſaid of *Zion*, *Pſal.* 87. 4. 5. *This and that Man, was born in her.* No, there are none born in *Zion*, they muſt be *born Real* Chriſtians; before they come into *Zion*, the Church: We uſe to ſay, the *Church is the Mother*, no, ſhe is but the *Nurſe*: The Church, brings forth no Children, *Gal.* 4. 26. Jeruſalem, *which is above, is free, which is the* Mother *of us all.* Jeruſalem *bears* no Children, they muſt be all *born*, before they come there. Unleſs you will make *Zion* and *Jeruſalem* to be meant only the *Inviſible* Church, and this Inviſible Church, to be where there is no viſible Church, which were ſtrange.

That I call *Purity*, which agrees with the *Rule*, the *Wiſdom of God*, not what we call Purity.

I deſire therefore, *Light* and Texts, that will carry it convincingly, that the Apoſtles did, and ſo now Paſtors ought, make the ſtricteſt Trial and Enquiry, that they whom they admit into their Churches, be *Real Chriſtians*. That you may ſhow your clear Texts, for the *Pure Churches*, you do ſo mention.

What the Ancients did, in keeping of the *Catechumeni* ſo many years, is no Rule unto me. I own nothing in the Houſe of God, but the Holy Scriptures.

As for your *Mechanicks*, which you have ſent out, as your Apoſtles, I look upon them, as I do upon all theſe *Lay-Preachers* in *England*, now riſen up in this boundleſs Liberty, to be but the Devils Deſign, firſt to *Debaſe* the Miniſtry, and then to *overthrow it*. I can remember the time very well, when the Miniſtry of *England* was in *Honour*, and converting work went on: No ſuch Debauchery was known or heard of in the Gentry and Miniſtry, as is now. But when Bp. *Laud* and his party fell to Perſecuting, Silencing, and driving Miniſters out of the Nation, and Wars following, Buff-Coats and Red-Coats getting into Pulpits, the Religious party were they, that gave the firſt blow to the Miniſtry; with our Armies, role upan Army of Errors, and theſe did the buſineſs, having got the Sword in their Hand, to trample upon the Miniſtry. When the King came in, and almoſt two Thouſand Miniſters caſt out in one day: For the generality, they were filled up with ſuch, that they who Honoured the Miniſter, could not Honour them; and how many ſuch are there at this day: Then came in this boundleſs Toleration, that I have been told by ſuch Magiſtrates, that are our Friends, they have been aſhamed, when they ſate in the Court, to ſee what fellows came in, and demanded Licenſes. And this is another fruit of the *Engliſh* Indepency, they have done no Service to the Church, that have written and pleaded for the *Elect Brethren*, and bring in this Confuſion: Had it not been for Learned Men, there

had not been one Lay-Preacher in *England*: poor Men, they could not have understood two words of the Bible: But now, Learned Men have given them the Bible in their own Language, they insult over Learned Men, and despise Learning. But better all your gifted Brethren, and your Books with them, were buryed in the Earth, then Learning should be lost. It was not Godliness, but Learning, which God used immediately to rescue us out of the *Papal* darkness: And if Learning once were gone, soon would the *Popish* party make a prey of *England*.

But why did not you, that have thus printed for gifted Brethren, to go up and down and preach in other Churches and Towns prove they might also *Baptize*, and *Administer the Lords Supper?*

1. I do not doubt but they may; *They that may do the greater, may do the lesser. But they do the greater*, i. e *Preach*. Therefore, *they may as well Baptize*. 1 *Cor.* 1. 17. Christ *sent me not to Baptize*; *but to Preach the Gospel*, and that it seems your gifted Brethren can do: That which Able Ministers find so weighty, that it takes up their whole time, with you, is but a light matter.

2. Again, the great qualification of a Bishop, as Bp. is that he be, διδακτικὸς. 1 *Tim.* 3. 2. So 2 *Tim.* 2. 2. ἱκανοὶ ἕτερους διδάξαι. This chiefly makes him a Bishop; for the other qualifications, belongs to all Christians; and though a Man have them, yet if he be not *gifted, fit to teach*, he ought not to be a Bishop, for *Baptizing, &c.* There needs no such gift; that's easily done, only this advantage your gifted Brethren have, above the orderly Ministry, that we are confined to our particular Flocks; but they, Apostle-like, are confined to none; but *Preach* in various Towns and Churches: So that the Order which Christ Instituted, is quite over-thrown. And this itch we observe, is found only among the Inferior Mechanicks; for Gentlemen that are both pious, and have far better parts than any of these, being Scholars, divers of them, they never offer to meddle with the Ministerial Office; but keep their own Station. *The lowest of the People*, 1 *Kings* 12. 31. will serve *Jeroboams* turn for *Priests*. That the Worship the *Papists* give the Virgin *Mary*, is Idolatrous, the gifted Brethren will not deny; but the *Papists* affirm it to be due to her, and prove it. *She that brake the Serpents Head, deserves Religious Worship: But the Virgin* Mary *did it*, which they prove from the *vulgar Translation* of the *Hebrew* Text, *Gen.* 3. 15. *She shall break thy Head* Hence in her worship, they saying.

Hæc est mulier Virtutis,
Quæ contrivit caput Serpentis.

I bad the gifted Brother answer the *Papists*; but not a word he could say. Dr. *Owen*, twice I observed him mentioning, what a dangerous thing it is, for Men to meddle with Interpretation of Scripture, that have not skill in the Languages, wherein they were penned, and gives notable instances, both in the *Hebrew* and *Greek* Tongues. You that write so for the gifted Brethren, forgot to tell them, that those Men from whom you bring your proofs in Scripture, had the Holy Scripture in their own Native Language; when it costs us much labour and time to attain them. And tho' we have as good a Translation [commended much by *Diodati*, in his Letter to the Synod of *Alanson*.] I think as any; yet a Minister must, and will see with his own eyes yea, and sometimes depart from it too. The *Papists* in King *James*'s time, Condemned our Translations as false: Then our Faith is not well bottomed; how will the gifted Brethren defend it?

But this is the Fruit of this *English Independency*; tho' *Order* is, and must be in all Societies in the World, the Church only must admit *Confusion*: As well may Men, who think, they have some knowledge of the Law: Issue out Warrants, and sit down with Magistrates upon the Bench, as the Lay-Preachers practise as they do, and most of them, if not all *Anabaptists*; but for a Man, who before was but a *Gaffer*, to be now called *Master*, to have the people follow him, and he to frequent their Tables, is a better Trade then to be Threshing, or such like work.

In *New-England*, in our Church we had *two*, that did in the absence of our Pastor and Teacher Exercise; but they were Men, not only very gracious, but Scholars, and Men of such excellent parts, that these Lay-Preachers are but babies, in comparison of them.

Mr.

Mr. *Peters*, he also had such practises in his Church there, and here at *White-Hall* and hearing there was something to do in the Chappel, I went in, and it seems, his Members were Prophecying: *Mr. Peters*, seeing me come in at the Door, intended I suppose to let me know the ground of their practise, and mentioned the Text, 1 Cor. 14. 31. *For ye may all Prophesie, one by one*: This was his ground, and so that worthy Brother in our Church, told me it was his ground. But none of these in *New-England*, ever spake out of their *own* Church: But these *Independent Lay-Preachers*, go about the Country, in several Towns, but never separated to the Ministry, more than ours, as for the Scriptures, that here they bring for *Gifted Brethren*, as *Acts* 11. 19, 20, 21, where the 179 were, and *Doctors*, and others probably extraordinarily gifted: *The Hand of the Lord was with them*, v. 21. that is, saith *Vatablus* and others, working *Miraculously* with them, to confirm their Doctrine, that these did Preach, having the Gospel in their own Language; from hence to prove these Lay-Preachers, I never heard of this there, nor of the 1 *Pet.* 4. 10. As every Man *hath received the gift*, &c. What *gift* is it he means? But be it a gift to speak? Must then such a one, go to this and that Church, and several Towns, tho' never *separated* to the work. The Scripture is not cruel to tie souls in one place to command *Order*, in another place, to give way to *Confusion*: These Texts, I never heard there. Our Men kept only to their *own Church*, never appeared in another Church to speak, the *Jewish* Church was but *one* Church, and what examples they bring from thence, do not at all prove this practice, for still they kept within their *own* Church, If these Men did so, it would not be *so confusive*. If they gave themselves up wholly to the work, and were *separated* to the work, then let them go.

I am not yet convinced, that the gift of Prophesying there mentioned, was Ordinary.

Such were those in our Churches who did exercise, very able Men, Scholars, and Gracious. *Mr. Peters* had two or three such in his Church, whom I knew very able Men. In other Churches, there were some, who though not comparable to these, yet highly conceited of themselves, and must be exercising, [*Mr. Ward* called it *Exorcising*] their gift: One in the Town where I lived, whose Name I conceal, a bog fellow, forward to put forth himself; I thought God gave him a Check: This gifted Brother in his Preaching, I think the place he quoted, was, *Let thy Saints shout for joy*, *Psal* 132. 9. I am sure *Shine* was the word he should have said; but in stead thereof, he said, *Let the Saints smite for joy*. My next Neighbour, who was a Member of the Church, and heard him, told me of it: This was a foul mistake, for a gifted Brother, the Holy one might do it, to make him Ridiculous; who could meddle with his Holy thing, with such a prosane frame; and teach us when to look to our *Call* to the work, and then with Reverence and Awfulness, to be Conversant in his pure things.

Nor yet am I against a Man, that hath none but his Native Tongue, from coming into the Ministry, if there be need of such: Provided, he be a Grave, Gracious, Experienced, well Catechized Christian, that gives himself to the work, and is orderly separated to the work.

The Bishops have Ordained such to my knowledge, sixty years past, and Ordain such *now*, as have been Tradesmen. In *Warwick-Shire*, there was one Mr. *Swain* a Shoomaker, but a Man of that Grace, Gravity, and Excellency in Gifts, a Natural Logical Head, that the Ministers [both Doctors in Divinity, if not at that time, yet were afterwards] did set him apart with Gospel-Ordination, threw off his Trade, placed in a Town, where he did abundance of good, and had respect even from Church-Men, from his Gravity, Grace, and Parts. It were well, if we had more such.

Now *Mr. Davis*, I am drawing to an End. *You have given us your Sentiments upon the Union*: I pray let me give you my Sentiment, upon the Reproach and Dirt you have thrown upon it, under the Colour of *Purity*: I do look upon your appalling of it, as you have carryed it, but as *Satan Transformed into an Angel of Light*; and for the whole in reference, to what is charged upon you, I except that one particular I mentioned. If you do but *vergiversate*, you so shuffle, and wind about, that I am of worthy *Mr. Medwall's* Opinion, which he gave of your Book on his Death-Bed (as I am informed) *that your Book was but a Cheat and Evasion, from the beginning to the end.*

I was at the Synod, and did with another young Man write for the Elders at Night.

As for the High Commendation you give of your self, (and I do not remember, you give any denial to it.) I *lead such a pious Conversation, as I am a shame to all these Pharisaical Professors, that cannot bear* my Doctrines: This do not sound well *Mr. Davis*, I choose, and prefer a thousand times before your Spirit, the Spirit of that Eminent Servant of Christ, *Mr. Thomas Hooker* in *New-England*, who I am sure heard, and condemned *your Doctrines*, when he was moderator each day, [*Mr. Buckly* the other] of that *Synod*, when in *Mrs. Hutchinsons* Errors were Condemned: This Holy Man kept up the Assurance of Gods love above twenty years, walking with God: *I owe it by reading and Prayer, and if I lose it, I will lose it by fasting and prayer*, said he, and as I was informed by a worthy Gentleman, when he lay on his Death-Bed, his Church came to him, to discourse about his Bed; and now came to hear the last words of their Eminent Pastor, what he would leave with them: This Eminent Man, making a pause a while he breaks out with the Publican: *Lord shew Mercy upon me, a Sinner*. O Gracious, Humble Heart: Your Speeches *Mr. Davis*, seem to me, to speak too much *boldness* with God: as for the Riches of *Grace*, Exulting of *Christ*, his *Righteousness*, *Blood*, *Sacrifice*, [which you and *Mr. Crisp* talk of] and the in-dwelling of the Blessed *Spirit of God*, many years [through Grace] we have been acquainted with these things, Triumphing, Glorying, and hoping in them only, the experience of our selves, and the amazing excellencies that appear in these Counsels of God, have brought us to it: But still we want those High and Holy Apprehensions, that becomes that thrice Tremendous Majesty, which might cause a more Humble and Holy Conversation before him, the Merciful God give me more of this, and take *your Doctrine* to your self.

FINIS.